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ON THE INDIAN DOG.

AT the end of the twenty-eighth chapter of the eighth book of the *Natural History* Aristotle says: *φασὶ δὲ καὶ ἐκ τοῦ τίγριος καὶ κυνὸς γίνεσθαι τοὺς Ἰνδικούς (κύνας)*, and goes on to narrate a strange story of the method employed to procure the hybrid. Though the details are entirely fabulous, it has not been doubted that the Indian dog was a real animal. In *de Generatione Animalium* 746^a34 he says more cautiously *καὶ οἱ Ἰνδικοὶ δὲ κύνες ἐκ θηρίου τινὸς κυνώδους γενῶνται καὶ κυνός*. What then was this creature? Sundevall declines to commit himself. Aubert and Wimmer think perhaps a jackal, for they hold that the *θῶς* of Aristotle was no jackal. But apart from other considerations there is not the slightest reason for saying that *θῶς* does not mean a jackal in Aristotle as much as in other authors; if some of his statements about it are not true, no more are most of his statements about the lion. Yet this absurd notion that the 'Indian dog' was perhaps a jackal is adopted in the Berlin Index 419^a15. If we look to India for a dog really foreign to the Greeks we are of course at once confronted with the genus *Cyon*, familiar to all readers of the *Jungle Books* as the Red Dog; accordingly our problematical Indian has been identified also with this. One would not think that anybody who had ever seen a specimen of *Cyon* would dream of calling it a cross between a dog and a tiger. It is true, however, that Aristotle believed that the Laconian hound was descended from a cross between dog and fox (the *ἀλωπεκίδες* of Xen. *Cyn.* iii. 1 are also said to be so), and that the ancients were very reckless in making guesses of this kind; so the Arabs say that the cheetah is a 'breed between the lion and the pard'! (Jerdon's *Mammals of India*, 1874, p. 114).

If we were narrowed down to consideration of the passages hitherto quoted, I should look upon the cheetah himself as by far the most likely candidate, and could find a great deal to say for him. But we are not so confined,

luckily, and all the above speculations can be blown into thin air at once by these two quotations from Xenophon's *Cyngeticus*: ἐπὶ δὲ τοὺς νεβροὺς καὶ τὰς ἐλάφους κύνας εἶναι Ἰνδικὰς· εἰσὶ γὰρ ἰσχυραὶ, μεγάλαι, ποδώκεις, οὐκ ἄβρυχοι (ix. 1). πρὸς δὲ τὸν ὕν τὸν ἄγριον κεκτῆσθαι κύνας Ἰνδικὰς, Κρητικὰς, Λοκρίδας, Λακαίνας (x. 1). Hence we see that the Indian dog was a strong and large animal like a deer hound or boar hound, and plainly nothing but a variety of *Canis familiaris*.

The burden of proof clearly rests on those who say that the Aristotelian animal was not a dog, nor would anyone acquainted with the *Cyngeticus* have ever dreamed of saying so. Hounds were sure to be imported from the East, where they had been bred for centuries. Witness the magnificent animals with which Assurbanipal went hunting, as they still live upon the Assyrian bas-reliefs, and in which we may see or dream we see the progenitors of the companions of Xenophon in Elis. For 'Indian' is a vague term; turkeys do not really come from Turkey nor guinea-pigs from Guinea; it does not seem credible that hounds should really have come from India to Greece at this date. But they may well enough have got the name given them owing to the interest the Greeks were beginning to take in the far East. Ctesias, the contemporary of Xenophon, does talk of Indian dogs which really were Indian; περὶ τῶν κυνῶν τῶν Ἰνδικῶν, ὅτι μέγιστοί εἰσιν, ὡς καὶ λέοντι μίχεσθαι runs the brief abstract in Photius. These also are however real dogs, and nothing either imaginary or hybrid or mysterious; they excited a little later the admiration of Alexander (Bunbury, *History of Ancient Geography*, vol. 1, p. 565), and consequently we may infer were larger and fiercer than any hitherto known to the Greeks. Therefore they were not identical with those of Xenophon, as Bunbury thinks.

Enough has been said to shew (1) that the Ἰνδικὸς κυῶν was a real dog, (2) that the varieties of Xenophon and of Ctesias were not the same. The next question then is which of the two breeds Aristotle was thinking of, and the answer is not doubtful: Xenophon's dogs would surely not be accused of descending from tigers, and Aristotle is therefore speaking of the later known variety. He did not rely upon Ctesias for this, I think, because he never speaks of him except to accuse him of falsehood, and because Photius would hardly have omitted so remarkable a story from his abstract of Ctesias. He depended then upon hearsay from Eastern travellers or members of Alexander's army.

With regard to the cross with a tiger, it is first to be observed that we do not know certainly that the τίγρις was our tiger at all. Aristotle nowhere else mentions him, and 'auch die übrigen alten Schriftsteller haben so dürftige Angaben, dass man nur mit Wahrscheinlichkeit annehmen kann, es sei damit der Tiger, *felis tigris*, gemeint' (Aubert and Wimmer, *Ar. Thierkunde*, p. 75). Still, we may provisionally take him to be our tiger. Now, I have already given instances of the careless way in which Greeks and Arabs assume crossing

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as an easy explanation of variety among animals, but so far was this carried that the proverb ἀεὶ Διβύη φέρεται τι καινόν is actually said to have arisen from the promiscuous crossing of wild animals in Africa! (Ar. *de Gen. An.* 746^b7, *Hist. An.* 606^b20; from an obscure passage in Hippocrates, ed. Kühn, vol. i. p. 549, I conjecture that he may have been responsible for this theory). Thus, when confronted with the problem of the various breeds of dogs, the Greeks found the most natural solution to be that they were interbred with other animals, fox or wolf (*Hist. An.* 607^a2, which indeed may be true) or even tiger. What did the author of the story know about him? Probably nothing except that he was a large striped animal. Large hounds are apt to be very much brindled, and this would be quite enough to set the ball rolling.

Finally, why does Aristotle alter his statement when he comes to the *de Generatione*? Because he is there writing scientifically; great parts of the *Hist. An.* are a mere collection of any statements, credible or not, which came in his way; hence he put down there what he was told about dog and tiger. But when he was writing seriously he could not accept such a statement; he held himself that animals only crossed when they were near akin to each other; thus on his own principles he was bound (if the creature was to be allowed to be a hybrid at all) to substitute a 'dog-like animal' for the tiger. No doubt this was a mistaken procedure, like rationalizing mythology; he ought to have rejected the story altogether unless he could get more information.

As for the *wild* dogs of India mentioned in *de Partibus Animalium* 643^b6, they may probably be *Cyon*. Anyhow they cannot be identified with the domesticated breeds of Xenophon, Ctesias and the other Aristotelian passages.

ARTHUR PLATT.

VESTER = TVVS.

Catull. 39 17-21.

nunc Celtiber es : Celtiberia in terra,
quod quisque minxit, hoc sibi solet mane
dentem atque russam defricare gingiuam;
ut, quo iste *uester* expolitor dens est,
hoc te amplius bibisse praedicet loti.

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Catull. 99 1-6.

surripui tibi, dum ludis, mellite Iuuenti,
saviolum dulci dulcius ambrosia.
uerum id non impune tuli; namque amplius horam
suffixum in summa me memini esse cruce,
dum tibi me purgo nec possum fletibus ullis
tantillum *uestrae* demere saeuitiae.

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'*uester*, de uno, per indignationem' (though I hardly see what indignation has to do with it) says Achilles Statius at the first of these two places, and again '*uester*, de uno' at the second. Muretus on the other hand explains '*uestrae saeuitiae*, ferocitatis illius, uobis omnibus, qui formosi estis, innatae.' Most commentators have taken part with Muretus, and deny that *uester* in these two passages means *tuus*; nor is the usage recognised in the lexicons. But when it comes to explaining what, if not *tuus*, *uester* does mean, the interpreters are not agreed: they contradict one another, and they even contradict themselves.

Baehrens, like Muretus, takes *uestrae saeuitiae* as 'formosorum puerorum saeuitiae,' and Prof. Ellis also translates 'of you and others like you.' To establish this use of *uester* by examples is of course an easy matter. Muretus quotes Ouid. *her.* i 75 sq. 'quae *uestra* (= uirorum) libido est, | esse peregrino captus amore potes'; Ellis and Baehrens add Prop. ii 29 32 'me similem *uestris* moribus esse putas,' iii 15 43 sq. 'at tu non meritam parcas uexare Lycinnam: | nescit *uestra* (feminarum) ruens ira referre pedem,' Ter. *ad.* 165 'noui ego *uostre* (adulescentium) haec, "nollem factum; dabitur ius iurandum, indignum | te esse iniuria hac";' and others yet might be added, as Ouid. *her.* xvii 39 sq. 'credulitas damno solet esse puellis, | uerbaque dicuntur *uestre* carere fide.' Thus interpreted, *uestrae saeuitiae* has the advantage of being Latin, but it has the

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disadvantage of making nonsense. 'Weep as I might, I could not lessen by a jot the rage of you and others like you.' What others? No other boy flew into a rage because Iuuentius was kissed, and Catullus' apologies were intended for no other boy. He would indeed have been a Simple Simon if he had expected, by sobbing over an individual, to diminish the generic ferocity of a type. The only 'saeuitia' which his 'fletus' could conceivably appease was the 'saeuitia' of a single boy on a single occasion.

Baehrens, but not Mr Ellis, understands *uester dens* in the same way, 'uestrum Hiberorum dens': again Latin and again nonsense. It is impossible that the details of a man's personal toilet should affect the colour of his countrymen's teeth. The teeth whose whiteness proved Egnatius 'bibisse lotium' were the private property of Egnatius, and no more belonged to any other Celtiberian than they belonged to the king of the Parthians. I never heard but of three persons to any one of whom the words *uester dens* could be addressed in any other sense than *tuus dens*: their names were Enyo, Pephredo, and Dino; ἦσαν δὲ αὐταὶ Κητοῦς τε καὶ Φόρκου, Γοργόνων ἀδελφαί, γῆραι ἐκ γενετῆς. ἕνα δὲ ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον, καὶ ταῦτα παρὰ μέρος ἡμεῖς ὀφθαλμοὺς ἀλλήλαις.

Mr Ellis on the other hand at 39 20 renders *uester dens* by 'that Celtiberian tooth of yours,' i.e. of *thine*; and at 99 6 he gives as a second translation, without observing that it conflicts with his first, the English 'your (i.e. *thy*) boyish cruelty.' That makes excellent sense; but where else in Latin does this use of *uester* occur? Not in any passage cited by Mr Ellis. Take the first, Prop. iii 15 44 'nescit *uestra* ruens ira referre pedem': does *uestra ira* mean Cynthia's feminine anger against Lycinna? No; it means, as Mr Ellis himself translates, 'the anger of you women': the judgment 'nescit ruens referre pedem' is pronounced upon the whole sex. How then is *uestra ira* parallel to *uestra saeuitia*, which does and must mean Iuuentius' rage at Catullus' conduct, or to *uester dens*, which does and must mean the tooth Egnatius polished every morning? Again, in Prop. ii 29 32 'me similem *uestris* moribus esse putas,' as Passerat says, is 'uirorum': nobody thinks it necessary to invent the meaning 'tuis uiri moribus.' And again, at Mart. vi 43 6 'hoc mihi sunt *uestra*, Castrice, diuitiae,' Mr Ellis's own translation is 'of you millionaires,' not 'of thee, who art a millionaire.'

But those who interpret *uester* simply as *tuus* in these two poems of Catullus have no better success when they try to adduce parallels. Munro in *crit. and eluc.* p. 216 does not try; but Mr G. Friedrich at 39 20 and Mr A. Gudeman at Tac. *dial.* 10 try and fail. Mr Friedrich seeks his parallels in Catullus himself, and believes that he has found three. In 71 3 sq., 'aemulus iste tuus, qui *uestrum* exercet amorem, | mirifice est a te nactus utrumque malum,' it is quite true that *tuum* would make sense, so far as one can talk of sense in a corrupt epigram which has never yet been satisfactorily explained. But *uestrum* with its usual force will make sense equally, 'amorem qui tibi cum

eo communis est.' In 68 149-52 'hoc tibi, quod potui, confectum carmine munus | pro multis, Alli, redditur officiis,—ne *uestrum* scabra tangat rubigine nomen | haec atque illa dies atque alia atque alia' the use of *uestrum* is quite normal, and *uestrum nomen* is the same as 49 sq. 'nec . . . aranea . . . in deserto *Alli nomine* opus faciat.' The name *Allius* was no private possession of the *Allius* to whom Catullus addressed this poem: he shared it with the whole gens *Allia*, and it was impossible to immortalise the name of one *Allius* without immortalising the name of all. The editors have duly cited the parallels Cic. *pro Scaur.* 30 'si te (Triari) omen *nominis uestri* forte duxit' and Ouid. *trist.* ii 65, where Ovid, speaking of his *metamorphoses*, says to Augustus 'inuenies *uestri praeconia nominis illic*,' i.e. *Caesarei nominis*, although the '*praeconia*' are in fact bestowed almost exclusively upon Augustus himself. As for Mr Friedrich's third example, Catull. 55 21 sq. 'uel, si uis, licet obseres palatum, | dum *uestri* sis particeps amoris,' neither *uestri* nor *tui* is admitted by the sense, which requires *nostri*, the uar. lect. of the cod. Sang.; and when Mr Friedrich translates 'aber meinewegen behalte dein Geheimnis für dich, wenn du nur in deiner Liebe glücklich bist' his adversaries are likely to reply that a scholar who supposes *particeps amoris* to mean 'glücklich in Liebe' may well suppose *uester* to mean *tuus* or *suus* or *meus* or anything else. This is the last of Mr Friedrich's Catullian instances: outside Catullus he descends at once to Dracontius and the French *votre*.

Mr Gudeman begins by saying 'Scholars obstinately refuse to recognise the use of *uester* = *tuus*, although Munro, *Elucidat. to Catullus* p. 216, has adduced several indisputable instances, e.g. Cat. 39 20, 99 6.' Human nature being what it is, some scholars may perhaps be confirmed in their obstinacy when they find that this statement is not true: Munro adduced these two instances and no others. Mr Gudeman then, like Achilles Statius before him, quotes Verg. *Aen.* x 187 sq. 'cuius olorinae surgunt de uertice pinnae, | crimen, Amor, *uestrum* formaeque insigne paternae.' This is another of those places where *tuum* would satisfy all the requirements of the sense, but where *uestrum* in its ordinary meaning is none the less appropriate. The *ἔρωτις μανία*, says Plato, is 'Ἀφροδίτης καὶ Ἐρωτος ἐπίπνοια, and Horace depicts this pair as inseparable, 'Veneremque et illi | semper haerentem puerum': *uestrum* therefore can be said for 'tuum et matris tuae' no less properly than *Aen.* ix 525 'uos, o Calliope, precor, adspirare canenti' for 'tuque tuaeque sorores,' or i 140 '*uestras*, Eure, domos' for 'tuas fraternasque,' or Sen. *Tro.* 532 sq. 'dum Phrygibus animos natus euersis dabit, | Andromacha, *uester*' for 'tuus et Hectoris.' The other passage cited by Estaço, Ouid. *fast.* i 285 sq. 'pax erat, et *uestri*, Germanice, causa triumphi | tradiderat famulas iam tibi Rhenus aquas,' is also irrelevant: '*uester* dicitur quippe res ductu Germanici auspicii Tiberii gestae perscribebantur in arcu propter aedem Saturni' says Merkel. As for Mr Gudeman's two remaining instances, Tac. *dial.* 10 'nec solum cothurnum *uestrum* aut heroici carminis sonum, sed lyricorum quoque iucun-

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ditatem . . . anteponebam ceteris aliarum artium studiis credo' and Cic. *de or.* iii 182 'trochaeum frequentem segregat ab oratore Aristoteles, Catule, *vester*,' anyone who insists that this *uestrum* and this *vester* mean respectively *tuum* and *tuus* must be prepared to show that Maternus was the only tragic poet in the world and that Aristotle had no adherent but Catulus. The use is the same as in Prop. ii 34 30 'nil iuuat in magno *uester* amore senex': the old poet, whoever he may have been, was studied not by Lynceus only but by those who shared his tastes.

For my own part I agree with Estaço and Munro that in Catull. 39 20 and 99 6 *vester* necessarily means *tuus*; so necessarily, that these two verses alone are enough to establish the usage. I think also that from the Latin of classical times I can produce two parallels, not more than two, which are certain. First however I will take two other passages, where this use of the word, though possible, is not indisputable.

I pass by Verg. *Aen.* xi 686-8 'siluis te, Tyrrhene, feras agitare putasti?' | aduenit qui *uestra* dies muliebribus armis | uerba redarguerit' where the commentators, doubtless rightly, explain *uestra* as 'Tyrrhenorum.' But on Martial and on Ovid's *amores* we have no proper commentary, and the following instances require discussion. Mart. xii 98 1-6 'Baetis oliuifera crinem redimite corona, | aurea qui nitidis uellera tinguis aquis, | quem Bromius, quem Pallas amat, cui rector aquarum | Albula nauigerum per freta pandit iter, | omnibus laetis *uestras* Instantius oras | intret, et hic populis ut prior annus eat.' Here is the plural *uestras* referring to the singular *Baetis*; for it would be frivolous to pretend that the 'orae' are those of Baetis and Bromius and Pallas. But this is only an example of that confusion or identification of a town or country with its inhabitants on which I shall have more to say if I ever write a note on Prop. iv 3 10 or Manil. iv 602: it is exactly matched by Sil. iii 287 sq. 'uos quoque desertis in castra mapalibus itis, | misceri gregibus *Gaetulia* sueta ferarum,' and as *Gaetulia* means *Gaetuli* so *Baetis* means *Baetici*. The next case is more obscure. In Ovid. *amor.* iii 1 35-40 Elegy addresses Tragedy as follows: 'quid grauibis uerbis, animosa Tragoedia,' dixit | 'me premis? an numquam non grauis esse potes? | inparibus tamen es numeris dignata moueri: | in me pugnasti uersibus usa meis. | non ego contulerim sublimia carmina nostris: | obruit exiguae regia *uestra* fores.' Here *uestra* looks as if it meant *tua*; for to whom but its queen does the palace of Tragedy belong? Well, perhaps to Atreus and Oedipus and the other princes whose crimes and misfortunes are her chief concern: 'regum facta' is Horace's name for the themes of tragedy in *serm.* i 10 42.

But the two examples which seem certain are the following.

Ovid. *amor.* ii 16 23 sq.

non, quae uirgineo portenta sub inguine latrant,
nec timeam *uestros*, curua Malea, sinus.

A headland is not, like a realm or a city, conceived as the abode of man, that its name should summon up the notion of inhabitants; and the 'sinus' formed by the curve of Malea are her own, not held in partnership with any other cape on the coast.

Sen. *Herc. Oet.* 1512-4

perage nunc, Titan, uices
solus relictus: ille qui *uester* comes
ubique fueram, Tartara et manes peto.

No one except Titan, not Phoebe for instance, is here signified as the fellow-traveller of Hercules; for if that were so the removal of Hercules would not cause Titan to be 'solus relictus.' Bothe observed this and wished to alter the text; but this is now the fourth example we have found of *uester* = *tuus*.

If therefore anyone now chooses to give *uester* this meaning also in Catull. 71 3 and Ovid, *amor.* iii 1 40, although there is nothing in those two places which demands it, the practice of Catullus and Ovid does not forbid him. Nor does Ovid's practice forbid two conjectural emendations which had the countenance of Heinsius. Deianira begins her letter to Hercules with the verse (*her.* ix 1) 'gratulor Oechaliam titulis accedere nostris': 'nimis inuidiose profecto' says Heinsius 'mariti titulos inuadit et sibi uindicat, quod Hypsipyle Medae supra (vi 99 sq.) obiiciebat, "adde quod adscribi factis procerumque tuisque | se facit, et titulo coniugis uxor obest." recte igitur codices nonnulli "titulis . . . *uestris*." sic infra . . . Ariadne (x 130) "non ego sum titulis surripienda tuis." On the other hand it is to be observed that the three words 'titulis. accedere nostris' recur in Luc. iii 555. In *her.* xix 59-62 Hero writes 'nam modo te uideor prope iam spectare natantem, | brachia nunc umeris umida ferre meis, | nunc dare, quae soleo, madidis uelamina membris, | pectora nunc iuncto *nostra* fouere sinu' where the sense would require *tua*, and Heinsius prefers the *uestra* of one or two MSS. Here however there is much to be said for the conjecture of Merkel, 'pectora nunc *nostro* iuncta fouere sinu': the error is of a common type enough: xviii 142 *nomine crimen, crimine nomen*, *met.* viii 762 *cortice sanguis, sanguine cortex*, xiii 494 *tuum mea, meum tua, trist.* iv 1 105 *tempora carmen, carmina tempus*, *fast.* iii 307 *pugnando . . . temptant, temptando . . . pugnant*.

A. E. HOUSMAN.

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SAPPHO'S ODE TO THE NEREIDS.

WHEN the first volume of the Oxyrhynchus Papyri was published in 1898, all lovers of Sappho must have been disappointed with the latter half of Blass's otherwise excellent restoration of this poem. The perusal of a recent article by J. Sitzler,¹ in which later suggestions are discussed and fresh ones made, only serves to confirm this feeling of dissatisfaction. Sappho's extant work elsewhere combines a dignified simplicity of matter with a dignified simplicity of form. Any obscurity we find in it, is due rather to our ignorance of her dialect than to any real strangeness of thought or diction. By simple ideas, simple constructions, simple words, she produces a beauty all her own. It must be confessed that the latter half of the *Ode to the Nereids*, as it stands in any of the published restorations falls short of all else of Sappho's that we possess. It is just possible that in line 11 ὄροις can stand as a feminine, but, grammar apart, nothing, surely, could be tamer than the sentence as it stands with the long relative clause beginning in line 13—'When he heard the reproach, which used to cut him to the quick and restrain him amid the mirth of his fellow citizens, and which died away for a time only to be revived soon after.' I hope to bring the poem a stage nearer satisfactory restoration by showing that there are grounds for rejecting some at least of the suggestions which contribute to this result.

A careful restoration of the MS, made by means of tracings from Grenfell and Hunt's facsimile, shows that many of the proposed emendations are either too long or too short. The most certain beginnings are τὸν κατ' ἡγήτων in line 2, κῶσσα F]φ in line 3, τὰν κατ' ἡγήτων in line 9, and μὲν or -δεν διὰ μάκρῳ in line 16. If we restore these words by careful tracing from the extant part of the MS, and read τὸγ, τὰγ, and -δεν, a vertical line connecting the left extremities of these four lines is found not only to be straight, but to be parallel to the fibre of the Papyrus. This gives us a *terminus ad quem* for the missing left-hand portion of the MS. With regard to what may be called the internal gap beginning at line 9, and the reconstitution of the much-mutilated last stanza, the photographic facsimile shows that the right half of the Papyrus, as we have it, has twisted slightly to the left (see N in γένεσθαι line 3). The part to the right of the internal gap is divided into two portions which differ in the amount of their twist to the left (see χρῆ and πολίταν in lines 13 and 14). In order to secure greater accuracy these pieces were traced separately, and the tracings then put together to represent the Papyrus as it was when it left the scribe's hand. In this way the small

¹ *Neue Philologische Rundschau*, Nov. 30, 1907.

fragment, now detached, containing the letters NA, could be placed in its true relation to the left-hand portions of the last stanza, and the suggestions for filling the internal gap could be tested.

The results of the tracing-test can of course lay no claim to infallibility. In some cases the same letter, or the space between the same pair of letters, differs in width in different parts of the Papyrus, and some of those to be supplied can be determined only by comparative methods. Still, after studying the facsimile, I believe that we cannot go far wrong, if we bear in mind two main principles. First, the variations in width occur more often on the right than on the left; for naturally the necessity for cramping or spreading his letters was realised by the scribe only towards the end of a line. Secondly, the letters fall into certain groups (the most obvious is Λ, A, and Δ), any member of which may be used to furnish examples of any other member.

The text given below embodies original suggestions based on the tracing-test, and others which are supported by it. In the Apparatus Criticus¹ the signs +, —, and =, are employed to show whether a suggestion exceeds, falls short of, or coincides with my vertical line; a query indicates that the excess or deficiency is slight. The initials refer to previous editors and commentators—Blass in *Oxyrh. Papp.* i. and *N. Jahrb.* 1899, p. 30; Diels, *Sitzungsber. d. Berl. Ak. d. Wissensch.* 1898, p. 497; Wilamowitz-Moellendorf, *Gött. Gel. Anzeig.* 1898, p. 697; Jurenka, *Wiener Stud.* 1899, p. 1; Sitzler, *N. Philol. Rundsch.* 1907, p. 553.

Text:

- Χρίσται Νηρόδες, ἀβλάβη[ν μοι
τὸν κασί]γνητον δ[ό]τε τυῖδ' ἰκεσθα[ι,
κῶσσα F] ὦ θέμψ κε θέλῃ γένεσθαι,
ταῦτα τελ[ίσθην·
5 ὅσσα δὲ πρ[ό]σθ' ἄμβροτε, πάντα λῦσα[ι,
καὶ φίλοις]· Φοῖσι χάραν γένεσθαι
καὶ δῖαν εἰ]χθροισι· γένοιτο δ' ἄμμι
δύσκληα μ]ήδεα.
τὰν κασιγ]νήταν δ' ἐπέλοι πόνησθα[ι
10 ἔμμορον] τίμας· [όν]τιαν δὲ λίγραν
καὶ λόγους,] ὅτοις [πάρ]οιθ' ἀχείων
ἄμμον ἐδά]μα
κῆρ, ἀηδμ' ἔμω] εἰσαῖω[ν] τὸ κ' ἐν χρῶ
κέρρεν, ἀλ' ἐπ' ἀγ[λαί]α πολίταν
15 ἐκλάθουτ' ἀλειπ', [ὅτα] νῆ κε δαῖτ' οὐ
δεν διὰ μά]κρω.
καὶ σύνω]ρον, οἱ κ[ε] θέλῃ, ἀξίαι]σι
ἐν κόραις· εἶρο]· σὺν [δῆ,] λίγ[ξ] εἰ]ρε[μ]να,
βῖν' ἐρα]ε κατ]θεμ[έν]α κάκαν [σύν
20 ἀλλοσε θῆ]ρα].

¹ Based on Jurenka's.

Appara

1. χρόν
χρυσταί:
D+: πόν
ε. | μον
πάντα J+
D: δσσα
φίλοις E
σημῶν
κώϊας B
no likely
but dign
where no
δεφελαι:
ἐμμορον J
ἐκλάθουτ'
κοιφλαί:
λάθουτ' S
Papp. pro
of M in
B+, +

Notes:

4. τελ
7. καί
oc
(it
8. δόσ
as
τίγ
ου
he
p.
ot
κα
an
9. δ'
wo
ta
an
th
et
Se
11 ff. A
as
ou
th
he
ho
12. ἄμ
13. κῆ
¹ Berg
² Hdn
ἐχουιν

Apparatus Criticus:

1. χρῶσαι J cf. Pind. *Nem.* 5. 7, but Pap. prob. χρῶσαι: ὦ φίλοι B-?; Κῶραι καὶ Earle+: πότνια D+: πότνια J+: λίσσομαι S+ 1/2. μοι | τὸν D: εἰ | μὲν B: Pap. prob. τοῦ 4. ταῦτα τελέσθην B: πάντα J+ 5. ὅσα δὲ πρόσθ' ἔμμεντε, πάντα λίσσαι D: ὅσα δὲ πρόσθ' ἔμμεντε, πάντα λίσσαι B 6. καὶ φίλοις D and W: ὡς φίλοις B- 7. καὶ δύναι E: πηδῶν δ' J+: πῆμα δ' αὖτ' S+: κῶδῶναι S+: κῶδῶναι B= 8. δύσκλεια E: μήποτα B+? and gives no likely sense: δῆποτα J= 9. τὰν W: τὰν B=, but digamma would prob. be omitted in the Pap. where not metrically necessary δ' ἐπὶλοι E: Pap. δὲφλοι, the obscure letter after ΔΕ must have been Φ ἡμυρον J and W: κῶλῖται B- 11. καὶ λόγους E: ἐκλῶται B-? and necessitates taking ἔνοιαι as fem.: κοῖφισαι' or ἐξελὼν Crusius - - - λῶστιν ἡδ' J+: τὰν λάθου' S+ 12/13. ἄμυν ἐδάμνα | κῆρ, ἀφῆμ' ἔνω E: Pap. prob. ἄμυν and κηραμῆμα', but there is no trace of Λ in the facsimile: κῆμυν ἐδάμνα | κῆρ, ὀνειδισμ' B+, +: τῶμυν or θῶμυν ἐδάμνα | κῆρ, ὀνειδισμ'

J+, + 13. οὐτέν εἰς ἐμ' Crusius+?: κέρτομον φθέγμα' S+ Pap. ἐγχεω 14. κέρρον, ἀλλ' E: κέρρον ἡλλ' B=: κέρρε πῶλλ' J= ἀγλαῖα B+: Pap. prob. ἀγλαῖα for ἀγλαῖα or ἀγλαῖα 15. ἐκλῶ-θαι' ἀλειπ' ὅτα νῆ κε E: Pap. prob. ἐκλαθοῖθ': καὶ βράχῳ ἰδῶλειπον ἀνῆκε B+?, +: τὸνθα μὲν ἰδῶλειπον ὀρηκε S +, + Pap. δ'αυτ' 15/16. ὀβ-|δεν Smyth *Greek Melic Poets* 1900: ὀβ|κεν B=: ὀβ|μῶν J+ 17. I follow other editors in placing the loose fragment (not that containing NA) so as to fit the probable θε(μ)να in 19; the facsimile is misleading: καὶ σύνωρον αὖ κε θελῶ ἀξίαισι E: Pap. prob. θελ' ἀξίαισι 18. ἐν κῆραισ' ἐβροι' σὺ δὲ λόγῃ ἔρμαια E: Pap. prob. γγ: the letter before the colon is obscure; an inked fibre seems to have got out of place; if it is I, the preceding letter was prob. O: σ' σὺ δὲ λῶγρ' ἔρμαια B= 19/20. ῥῶ' ἔραξε καθεμῆνα κῆκαν σάν|Δλλοσε θῆραι E: νύκτι πάντα καθεμῆνα κῆκαν . . . B+: κῆκαν ἐχ-|θραν ἀπὸδῶθι=, or δαλλοσε=J. Restorations not noticed here are due to Blass.

Notes:

4. τελῶσθην: so the facsimile, not τε|λῶσθην; there is no trace of λ.
7. καὶ δύναι: to be preferred to Blass's κῶνῖαν in view of δύναι below; the word does not occur in extant fragments of Sappho, but she might have used it as an Homeric word (it occurs *Od.* 14. 215 et al.). She sometimes uses Homeric forms, e.g. ἀνῆτοιο fr. 78.¹
8. δύσκλεια: 'and may nobody ever be a dishonour to us,' i.e. to Sappho and her brother, as Rhodopis had been. The contrasted τὰν κασιγνήταν δ' ἐπίλοι πόνεσθαι | ἔμμορον τίμας makes some such word essential. This form of the noun for δύσκλεια is borne out by ἀλάθεια for ἀλήθεια Alc. 57, Theocr. 29. 1. Original F made no difference here, cf. χρῶταισιν, πᾶσι Sa. 20, 34. See also Gramm. quoted by Meister-Ahrens i. p. 95. The dual is rare in Lesbian; hence ἄμμι, not νῶν.² Or it may include other members of the family. For the phrase cf. *Il.* 16. 498 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὀνειδὸς | ἔσσομαι ἡμᾶτα πάντα διαμερές, and L. and S. under αἰσχύνῃ and συμφορᾷ.
9. δ' ἐπίλοι: it is impossible in a translation to bring out the delicacy of this word. Sappho would fain—if it were possible—succeed Rhodopis in her brother's affections, 'may he take his sister to his heart now, to bring her honour.' (πόνεσθαι is explanatory infinitive, and τίμας is contrasted with δύσκλεια above. Thucydides, iv. 38, uses ἐφαιρέω thus in the passive 'to be chosen to succeed some one'; for ἐπι- in this sense cf. Eur. Alc. 305 et al.) In the last stanza of the poem, as though this were too much to hope for, Sappho suggests an alternative.
- 11 ff. καὶ λόγους: these accusatives are picked up by ἀλειπ' (i.e. ἃ ἔλειπε) in line 15. 'And as for the bitter pain and the words with which of yore—in the grief of his soul—he overwhelmed my heart when he heard me sing the song which must have cut him to the quick,—O grant that amid the mirth of his fellow-citizens (at a feast of welcome), he may forget what he left behind him, when he returns once more no long time hence.'
12. ἄμυν: i.e. ὁμόν, see Meister-Ahrens i. p. 168.
13. κῆρ: for the contracted form cf. Sa. *Berl. Klass. texte* V. 2 P. 9722. 5. 5. l. 17.

¹ Bergk⁴.² *Hdn.* 2. 791. οἱ γὰρ Διόλεις παντελῶς δοικὰ οὐκ ἔχουσιν: it seems however to occur sometimes in theverbs (cf. Meister-Ahrens i. p. 178), and νῶν is fairly certain in another new fragment of Sappho *Berl. K7. texte* v. 2. P. 9722, p. 17, l. 19.

ἀῆμα: i.e. αἶσμα, the poem in which she rebuked her brother on his return from Naucratis on an earlier occasion with the ransomed Rhodopis; cf. Hdt. 2. 135 Χάραξος δὲ ὡς λυσάμενος Ῥοδόπιν ἀπενόστησε εἰς Μυτιλήνην, ἐν μέλει Σάπφω πολλὰ κατεκροτάμηναι μιν.

ἔμω: Joannes Gr. quotes ἐγών, ἐμῶ (sic) as Aeolic forms (M.-A. i. p. 36 note 8), and Tzetzes' ἔμειν, *Lex.* II. 93. 20, is also in favour of this alternative to ἔμθεν. Otherwise we must read ἀημά μ', με being secondary object to εἰσαίων. For the crasis cf. Sa. 1. 11 ὠραίω αἶθερος and 69. 1 (Hiller) κείσεται οὐδέποτα. An alternative would be κῆρ, αἰόδας εἰσαίων, partitive genitive, 'hearing in a song that which (τὸ)'.

- 13/14. τό κ' ἐν χρῶ κέρρειν: either we must translate 'which must have (could not fail to) cut him to the quick,' or for κ' read *F'*, i.e. *Fε* 'him.' The latter perhaps is unlikely in view of FOICI in line 6.

14. ἀγλαῖα: this, the reading of Blass, is probably right, though—even allowing for a slight twist of the Papyrus here to the left—there is not room for it properly spelt. The tipping-up of the last A shows that A, Λ, or Δ in all probability preceded it: cf. ΔA in γίνουτο δ' ἔμμι in line 7, and in δαῦτ' in line 15. The MS must have read αγλαῖα for αγλαῖα or αγλαῖα.

15. ἄλειπ': i.e. ἄλειπε 'what he left behind' at Mytilene when he last sailed to Naucratis (he traded in wine), the ὀνίαν λύγραν καὶ λόγους above. The imperfect is idiomatic, 'what in going away he was leaving behind'; cf. Dem. 55. 8 ὡς οὐθ' ὁ πατήρ οὐδὲν ἡδίκαι περιουσιόμοιαν τὸ χωρίον . . . ἡμᾶς περάσσομαι διδάσκειν. Sappho did not invariably use the article for the relative; cf. frag. 99. The use of the accusative of the relative after ἐκλάθοιτο is paralleled by Eur. *Bac.* 1273; cf. also II. 2. 600. In the only place where Sappho uses the word, the object has to be supplied (frag. 93).

ἦ (or ἦν?): cf. Hesych. νεί: πλεί; or it may be the active of νύμαι 'to return.' In Ode 1. 19 Sappho uses an active form of μάομαι not found elsewhere, and the middle form ἐμπρέπεται seems to occur only in one of the new Berlin Fragments. The position of κε is unusual, but, with a monosyllabic verb, not impossible; in line 3 κε is later than usual.

δαῦτ': 'again' in fr. 40, here 'back again' like πάλιν.

οὐδὲν διὰ μάκρῳ: strict grammar perhaps demands μῆδεν; but in phrases where, as here, the negative goes closely with an adverb or adjective οὐ is often found.

- 17 ff. καὶ σύνωρον κτλ. (Sappho may have written συνώρον, but she could scan it as a trisyllable, cf. θυρώρη frag. 98 and ἐπάρθαι, perf. inf. of αἰρόμαι, in another new fragment *Berl. Klass. Texte* V. 2. P. 9722. 4. 4. l. 10): I translate 'And a mate, if he would have one, may he find among worthy maidens; but as for thee, thou black and baleful lynx, put thy evil snout to the ground and seek thy prey elsewhere.' In attempting—foolhardily, perhaps—what I believe to be the first complete restoration of this stanza, I have been guided by certain considerations. To make up for the long sentence ending rather quietly with οὐδὲν διὰ μάκρῳ, the sentiment of the stanza must be forcible. The colon in line 18 followed by CY makes σὺ δὲ probable. If we follow previous editors in placing the loose part of the Papyrus so as to suit the probable θε[μέν]α below, σὺ δὲ becomes practically certain. Upon that a vocative naturally follows. With σὺ it cannot refer to the Nereids; with the feminine termination NA it cannot refer to Charaxus; the only suitable person connected with the subject of the Ode is Rhodopis (or Doricha) herself. Given δὲ, the letters ΛΥΓ are certain. Ῥόδοπι (Βρόδοπι?) or Δώριχα is therefore impossible. It must then be some appellation. The object of the Ode is to reconcile Charaxus with Sappho. Sappho has met her brother halfway by implying above that it was natural he should have resented her song of rebuke, and has expressed a hope that he will forget the pain

he caused her by the words to which his resentment gave rise, and that nobody will henceforth be a disgrace to them. To complete her appeal all that is needed is to imply that his infatuation was not his fault. What better way of doing this than to apostrophise the woman who led him astray, and bid her begone? We know moreover that Sappho did abuse the woman in her poetry—*διὰ τῆς ποιήσεως διαβάλλει*, Athen. 13. 596 B.¹ To help us towards the earlier part of the same stanza, we have the circumstances in which the Ode was written, and the necessity of providing a suitable transition from the previous stanza to the sentence beginning *σὺ δέ*. A contrast seems natural; and we may believe that to the sister's thinking the best contrast—for her brother—with going after an evil woman was marrying a worthy one. The letters AIK suggest *αἰ κε θέλῃ*, and the last letter of the line, *ι*, is preceded by something which must be C or E. The rest of the process consists in tracing experiments. That the animal called *λύγξ* was not black, does not matter much. I take Sappho to have used *ῥιμνός* in the sense it most commonly has in Homer, Hesiod, and the Tragedians, 'dark and terrible,' 'baleful.' It is an epithet of *αἴγυς*, *λαῖλαψ*, *νύξ*, of the blood of murder, and of the *μυχοὶ ἄδου*. It is not till we come to Apollonius Rhodius that we find it meaning quite definitely 'black.' Perhaps such a covert reference to the woman's name 'Ροδῶπις' is not Sappho's way, but it is just worth while to note that Oppian, *Cyn.* 3. 94, distinguishes two kinds of *λύγξ*, of which the smaller has a 'red skin,' *ῥύνος ῥρευθής*. References to the lynx are not common in Greek literature, but there are enough to show that it was sufficiently familiar to be used metaphorically in this way. Euripides, *Alc.* 579, speaks of *βαλκιά λύγες* as attracted by Apollo's shepherd-pipings; Xenophon, *Cyn.* 11. 1 mentions it among beasts of prey; Aristotle speaks of its habits in more than one passage; in an epigram addressed to Έρως, *Anth. Pal.* 5. 178 (Stadt.), Meleager calls him *λύγκα παρ' αἰπολίοις*; and there was a proverb *λυγκικὸν βλέπειν*.

19. *ῥύν'*: or should we read *βρύν'*? in either case the Papyrus probably read *ρύν*.

20. *θήραι*: Imperative of *θήραιμι*; cf. another new fragment of Sappho, *Berl. Klass. Texte* V. 2, P. 9722. 2. 2. line 8, *χαίρουσ' ἔρχο κάμεθεν | μέμναισθ', οἶσθα γάρ*, where we should probably read *μέμναι, Φοῖσθα* (Solmsen *μέμνα, Φοῖσθα*). It is noteworthy that Pindar always uses *δαῖδοι* for the imperative of *διδωμι*, cf. Gildersleeve, *Olymp. and Pyth. Odes*, p. lxxxvi.

J. M. EDMONDS.

¹ Athenaeus calls her *Δωρίχα*, but for the identification see Strabo 17, p. 808.

ON SILIUS ITALICVS.

I.

BEFORE proceeding to consider certain passages of Silius in detail I should like to enter a protest against the undue disparagement which has been meted out to this poet. The letter of Pliny (iii. 7), containing reflexions suggested by the voluntary death by which with stoical fortitude he sought release from the agony of an incurable tumour, presents to us a character which if not great was attractive; the character of a wealthy and kindly noble, who had made no enemies; one whose house was the resort of men of letters; a devotee of poetry, who worshipped Vergil with almost religious veneration; a lover of the beautiful, who found his pleasure according to the accepted Roman fashion in amassing works of art and tasteful country mansions. Pliny's terse criticism of his poem 'scribebat carmina maiore cura quam ingenio' is more just than that of modern critics. Though Silius is not a great poet, a poet he is, with merits distinctly his own. His *Punica* (which has no real hero) is hardly an epic proper, but is rather a chronicle in verse: as such its author displays considerable skill in the clearness with which he marshals the mass of events, and in the realistic force of his descriptions, especially that of the plague (xiv. 580 ff.), and those of the numerous battles, and particularly of the sea-fights (e.g. xiv. 539-556); and in the elaboration of geographical detail, where the vividness of the topographical presentation shows a well-trained eye and no common literary power (e.g. especially xii. 518 ff.) The numerous episodes which enliven the poem, such as the legend of Pyrene (iii. 420 ff.), the killing of the monster serpent (vi. 204 ff.), the pretty description of Pan (xiii. 326 ff.), are executed with much imaginative fancy which recalls the manner of Ovid's *Metamorphoses*. Again there is a dignity and sustained elevation of language which results not unfrequently in vigorous, well-turned phrases of no ordinary merit. Such are the expression for an echo xiv. 365 'clamat scopulis clamoris imago,' or for breaking through the ranks of the treacherous Greeks xvii. 425 'periuria Graia resignat,' or again the fine line describing the sobbing sound made by water rushing into a wrecked ship's hull and out again xiv. 550 'mox sua ponto|singultante anima propulsa refunditur unda.'

ii. 6

The subj
account c
by D. H
have sugg
that no a
indifferenc
himself al
death: H
to one leg
Aen. vii.

v. 5

Read 'ser
may gover
makes it
to the ter
Verg. Geo

vi. 1

Here Sun
'speciem'
place. S
nificas spe
Pers. 550

ix. 3

The passa
The first
cannot wi
mean tha
killed by
would be
says noth
cursum ab
to describ

II.

ii. 614-615

princeps Tisiphone, lentum indignata parentem,
pressit ouans capulum.

The subject is the killing of their own families by the Saguntines. On account of the difficulty in explaining the word 'parentem' it was altered by D. Heinsius to 'pauentum' followed by Summers (*C.R.* xiii. 299). I have suggested 'paratum' (*C.R.* xix. 174.), but I am now inclined to think that no alteration should be made: the meaning is 'Tisiphone resenting the indifference of her parent,' viz. Pluto the Lord of Hell, who does not trouble himself about accelerating the slaughter, though it is his business to produce death: Hor. *ep.* ii. 2. 179, 'metit Orcus grandia cum paruis.' Pluto according to one legend was the father of the Erinyes, *Orph. hymn.* 68. 8, 69. 2, Verg. *Aen.* vii. 327. Servius ad loc.

v. 568

immemor annorum seniumque oblitus.

Read 'senique'; for the open i see xvii. 152 'auxilii.' Though 'obliuiscor' may govern an acc. or gen. equally well, the fondness of Silius for the gen. makes it probable that he used that case. The mistake arose from assimilation to the termination of 'annorum.' In iv. 422 we have 'oblitumque sui.' Cp. Verg. *Geor.* iii. 498.

vi. 168

scire nemus pacemque loci explorare libebat

Here Summers accepts Burmann's 'faciem' for the absurd 'pacem.' I prefer 'speciem' which accounts for the *p*, and equally well means the aspect of the place. See Stat. *Silu.* ii. 2. 41 'species cultusque locorum'; ii. 5. 89 'magnificas species cultusque locorum'; iv. 2. 30 'longa super species (view).' Plaut. *Pers.* 550 'urbis speciem uidi.'

ix. 314-315

acrius insanus dextra qua ducitur ensis,
bellantum pars magna iacet.

The passage is from the beginning of the account of the battle of Cannae. The first of these lines is so ugly that it seems to require alteration, but I cannot with Summers accept Gronovius' 'ac prius' for 'acrius,' which would mean that before the sword was drawn a large number of combatants was killed by the fire of missiles described immediately above. Such a statement would be a gross exaggeration; for Livy (xxii. 47), whom Silius closely follows, says nothing of the fire of missiles, but after remarking 'clamore sublato procursum ab auxiliis et pugna leuibis primum armis commissa,' proceeds at once to describe the hand to hand fighting; as indeed Silius also does in the

succeeding lines. Therefore I refer this line also to the hand to hand fighting and read

acrius in stragem dextra qua ducitur ensis,

comparing 372 'nec tanta uitam iam strage uolebat' and for 'in' 458 'porgebat protinus ensem Aetnaeum in pugnas.' Dr. Postgate points out that Lucan vii. 490 'odiis solus ciuilibus ensis | sufficit et dextras Romana in uiscera ducit' seems to support my view.

xi. 372-374

Carthaginis arces

ire ferox Mago et patribus portare iubetur
nuncia facta ducis.

It is impossible to translate 'nuncia facta' as 'news of the deeds,' hence Blass proposed to read 'nuntius acta,' which is printed by Summers. Nearer to the MSS. is 'nunc iam facta' 'to report the general's exploits at this instant'

xii. 407-408

nimium, iuuenis, nimiumque superbi
sperata hausisti.

This is explained thus by Barth, 'nimium superbi et nimium iuuenis sperata animo concepisti': but the expression is awkward, and numerous conjectures have been offered. It seems clear that 'nimium nimiumque' should be taken together; the repetition implies added earnestness as in *Ov. Her. i.* 41 'o nimium nimiumque oblite tuorum'; *Tibull. iii.* 6. 21 'conuenit iratus nimium nimiumque seueros.' I think the corruption lies in 'sperata,' for which I read 'spe tanta,' and alter 'superbi' to 'superbe,' *i.e.* 'warrior, you have aspired after something far too ambitious in your hopes.'

xii. 479-480

sed non, ut scitum celerare ad moenia Poenum,
astabat res ulla loco.

Here 'astabat' gives no meaning. Silius is describing the measures taken to defend Rome, when Hannibal made his hurried march thither in order to create a diversion from the siege of Capua. He goes on to say that both consuls hastened to Rome; forces were brought from Nola and from Arpi and so forth. Accordingly 'res' seems to mean the power of Rome, as in the converse expression of Livy (xxi. 16) 'nec rem Romanam tam desidem umquam fuisse atque imbellem.' If for 'astabat' be read 'abstiterat' a satisfactory meaning is got, 'their power had in no wise retired from the proper place,' *i.e.* their power had not failed them where it should do. Silius affects 'absisto' with an abl.: ii. 325, 371; vi. 342; vii. 394; xv. 190; xvi. 223; (Bauer proposed 'abstabat,' a very doubtful word).

xii. 577-578

per plurima uestra,
o socii, decora et sacras in sanguine dextras.

Hannibal is addressing his own troops before the walls of Rome. What may be the meaning of 'hands which are sacred in blood' I don't know, nor did Heinsius, who conjectured 'saturatas sanguine.' I think that Silius wrote 'sacratas sanguine dextras' 'hands immortalised by bloodshed.' 'Sacrare' means to immortalise in Hor. *ep.* ii. 1. 49 'miraturque nihil nisi quod Libitina sacrauit.' For the abl. see Liv. xxiii. 9. 3 'sacratas fide manus.' I suppose 'sacras' was written by haplography for 'sacratas,' and 'in' was a clumsily devised metrical supplement.

xiv. 350-351

non illum mundi numerasse capacis harenas
una fides.

Here the MSS. vary between 'una' and 'uana'; the Coloniensis had 'una,' preferred by Heinsius: Summers accepts 'uana': Heinsius was right. The meaning is that there is more than one evidence to the fact that Archimedes succeeded in calculating the size of the earth's surface. Ov. *ex Pont.* i. 5. 32 'sumque fides huius maxima uocis ego.'

xiv. 654-656

non usquam clarior illo
gloria picturae saeclo; non aera iuuabat (or 'iuuabant')
quem scire ephyren.

Read

non aera iuuabant
quaesita ex Ephyre.

The Syracusans did not care for bronzes brought from Corinth, so fine were their own.

xv. 536-537

hunc etiam, uastis qui nunc sese intulit oris,
perpetiar?

The phantom of Italy appearing to Claudius Nero bewails Hannibal's devastation of Italy. For 'uastis' read 'nostris.' Cp. sup. 525 'nostris considerare in oris.'

xvi. 590-591

ad maiora iubent praesagi tendere uates:
id monstrare deos atque hoc portendere signis.

'The prophetic seers bid them aim at greater things: that, they say, is what the gods indicate and foreshadow by signs.' But why 'id' 'hoc'? It should be 'id' 'id' or 'hoc' 'hoc.' Read 'his portendere signis.' Heinsius proposed 'hoc-signo.'

S. G. OWEN.

NO. XII. VOL. III.

R

AD EPICTETVM.

(Continued from Vol. III. p. 202.)

DISS. III 1 23 ἐγὼ εἰμι τοιοῦτον ὅλον ἐν ἱματίῳ πορφύρα· μὴ μ' ἀξίου ὁμοιον εἶναι τοῖς ἄλλοις ἢ τῇ φύσει μου μέμφου, ὅτι με διαφέροντα παρὰ τοὺς ἄλλους ἐποίησεν. Si ita locutus esset E., profecto Stoicus esse desiisset oblitus τί ἐστὶ φύσις ἢ ἐπὶ μέρους καὶ τί ἐστὶ φύσις ἢ τῶν ὅλων (I 20 16), i.e. quid esset inter naturam meam et naturam. Scio me uocatum iri ad III 1 30 ἄνθρωπε, τί ἔχεις ἐγκαλέσαι σου τῇ φύσει; ὅτι σε ἄνδρα ἐγέννησεν; τί οὖν; πάσας εἶδει γυναῖκας γενῆσαι; sed ego audacter affirmo et teneo non magis hic quam illic ferri posse pronomen (σου, μου); aut quid, rogo, est 'Quid habes quod accuses naturam tuam, quod natura tua marem te genuit? Num feminas omnes natura tua gignere debuit?' Vide quod ex Athenaeo (XIII 565 c) citat editor.

III 1 39 ἀλλ' ἀφείναι τὸν ἄνδρα ἄνδρα, τὴν γυναῖκα γυναῖκα, τὸν καλὸν ἄνθρωπον ὡς καλὸν ἄνθρωπον, τὸν αἰσχρὸν ὡς [ἄνθρωπον] αἰσχρὸν. Deleui [ἄνθρωπον], quod post alterum αἰσχρὸν transposuit Elter.

III 3 14 τί εἶδες; πειθοῦντ' ἐπὶ τέκνου τελευτῇ (<ι> Interrogandi signum addidi.

III 5 9 Scribo οὐκ ἤρξα, ὅτι σὺ οὐκ ἠθέλησας[.] οὐδέ ποτε (pro οὐδέποτε) ἐπεθύμησα ἀρχῆς. Ibidem 10 unam litteram addo: ἄπειμι, χάριν σοι ἔχω<ν> πᾶσαν, cf. IV 1 105 πορεύεσθαι προσκυνήσας καὶ εὐχαριστήσας ὑπὲρ ὧν ἤκουσας καὶ εἶδες.

III 6 5 Locus de quo disseruit editor p. xlvi (ed. mai.) sic refigendus esse uidetur: 'Ο σπουδαῖος ἀήτητος' καὶ γὰρ (Schweigh. pro ἡ γὰρ) οὐκ ἀγωνίζεται, εἰ μὴ ὅπου κρείσσων, εἰκότως (εἰ κατὰ Codd.): 'τὸν ἀγρὸν θέλεις; λάβε. τοὺς οἰκέτας; λάβε. τὴν ἀρχὴν; λάβε. τὸ σωματίον; <λάβε>'. De εἰκότως in fine posito cf. II 22 1 Περὶ ἃ τις ἐσπούδακεν, φιλεῖ ταῦτα εἰκότως. Ubi sequitur probatio per γὰρ inducta, καὶ εἰκότως ponitur II 8 6, 13 15. Sext. Emp. Πρὸς λογικοὺς α' 165 p. 227 6 Bekk., Πρὸς δογμ. ε' 250 p. 594 24.

III 7 3 καὶ διὰ ταύτην (τὴν σάρκα) Μάξιμος ἐπλευσεν μέχρι Κασσιόπης χειμῶνος μετὰ τοῦ υἱοῦ προπέμπων, ἢ ἡσθῇ τῇ σαρκί; Transpono et corrigo:

μετὰ χειμῶνος
hieme II

III
κτήσῃ, ἃ
19, IV 1

III
τούτου ἐ
—λέγειν
Sed aeq

III
εὐθύς, qu
IV 10 1

III
ὑπασταστ

III
ὅτι 'ἐγὼ
<ἡ>
ἁκύτερος

III
δὲ σαλπ
pro ὅτι
(ὅΤΑΝ

III
De παρ

III
στατείν
ἐστι, lib
De θαρ

III
οὐ δύναν

III
composi

¹ Ob indi
summaeq
editori non
mirum siq
uelut μανθ
haec: πρ
(ἀπὸ) III 1

μετὰ χειμῶνος τὸν υἱὸν προπέμπων i.e. 'procelloso mari' III 9 3 (nam χειμῶνος = hieme III 24 86 et 87).

III 9 16 Scribo ἀλλὰ χρεῖαν αὐτῶν οὐκ ἔχω· σὺ κἂν (pro δ' ἂν) πολλὰ κτήσῃ, ἄλλων χρεῖαν ἔχεις κτέ. De suppresso δέ conferatur ex. gr. III 9 18 et 19, IV 1 172.

III 10 7 τί οὖν δεῖ λέγειν αὐτὸν ἐφ' ἐκάστου τῶν τραχέων; ὅτι ἕνεκα τούτου ἐγυμναζόμεν κτέ.' Supplendum erit—nam αὐτόν quo referatur non habet—λέγειν αὐτὸν <πρὸς αὐτόν>, cf. III 12 10 ἵνα εἴπῃς αὐτὸς πρὸς αὐτόν ὅτι—. Sed aeque conueniet αὐτὸν αὐτῷ uel αὐτῷ solum, cf. III 13 7, 1 36.

III 13 22 ἀλλ' εὐθέως ὡς σοφοὶ διάγειν ἐθέλομεν. Sequens ὡς effecit ut εὐθύς, quod Epicteto usitatum est, in εὐθέως abiret; consimili mendo purgetur IV 10 17 καὶ τίς βίων (l. βίος) κρείττων.

III 14 6 εἰ δὲ συμφέρει σοι (τὸ ὕδωρ πίνειν) καὶ πίνεις, σιώπα πρὸς τοὺς δυσταρεστουήσας τοῖς ἀνθρώποις. In ἀνθρώποις (i.e. ἀνθρώποις) latet ἀοίνοις.

III 14 12 εἰ δ' ἴπποι ἤμεν, ἔλεγεσθαι ἂν ὅτι 'ὁ πατήρ μου ὠκύτερος ἦν' <ἦ> ὅτι 'ἐγὼ ἔχω πολλὰς κριθὰς καὶ χόρτον' ἢ ὅτι 'κομψὰ περιτραχήλια'; <ἦ>, quod addidit Hense, ex praecedenti uerbo eliciendum fuit: 'ὁ πατήρ μου ὠκύτερος' ἢ ὅτι κτέ.

III 15 5 ὡς τὰ παιδία —, ἃ νῦν μὲν ἀθλητὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἴτα τραγυφδεῖ <ἔ> ὅτι ἂν ἴδῃ καὶ θανάσῃ. Comma addidi; ceterum pro ὅτι ἂν (Coraeas, in S ὅταν legitur) malim ὅ ἂν, ut infra 6 πᾶν ὅ ἂν ἴδῃς. ('OTAN ortum ex 'OEAN='OAN.)

III 21 6 ἴν' ἴδωμεν, ὅτι μεμάθηκας ταῖς ἀληθείαις τι <παρὰ> τῶν φιλοσόφων. De παρὰ, quod addidi, cf ind. s.u. μαθάνω παρὰ.¹

III 22 18 ταῦτ' οὖν δεδοκῶτα ἐπιθαρρεῖν οἷόν τ' ἔτι ἐξ ὧν ψυχῆς[,] ἐπιστατεῖν τοῖς ἄλλοις ἀνθρώποις; Comma deleuit Elter; si esset in MSS. οἷόν τ' ἴσθι, libenter correxisset Schweigh.: ἔτι θαρρεῖν. Vellem utrumque correxisset. De θαρρεῖν c. inf. cf. III 22 96, ἐπιθαρρεῖν sine datiuo (τινί) monstri instar est.

III 22 22 Interpungo φυγή; καὶ ποῦ δύναται τις ἐκβαλεῖν; ἔξω τοῦ κόσμου οὐ δύναται, ὅπου δ' ἂν ἀπέλθω, ἐκεῖ ἥλιος, ἐκεῖ σελήνη κτέ.

III 22 25 ὑπὸ τῶν φαντασιῶν παραραχθέντα ἢ συγχυθέντα. Verbum compositum suspectans Schweigh. maluit παραχθέντα ('e margine cod. pa');)

¹ Ob indicem reuera illum quidem locupletissimum summamque cum cura confectum quantum debeatur editori non opus est dicere: crede experto: nec tamen mirum siquid in labore tædii pleno peccatum est, uelut μαθάνω ad. II 17 4 (ἐν τινί, quod refertur ad hæc: προσέφη τις ἐν οἷς οὐ μαθάνει, μαθάνω ad. (ἀπὸ) III 21 3 (ἀφ' ὧν ἡμεῖς), ἀκούω τινὸς II 24 4

(ὠφελοῦνται ἀφ' ὧν ἀκούουσιν), φροντίζω ἐν τινί IV 6 28 (εὐλογώτερον μὲν ἴσθιν ἀρχεῖν.—Ἐν ᾧ φροντίζεις, ἐν ἀγαθῷ), περιλέγω τινά III 23 14 (Τίσις οὖν ἕνεκα ἐγρήκει καὶ περιέπει αὐτόν;), σπουδάζω ἐν τινί IV 6 25 (ἐν ἐκείνῳ πλείον ἔχειν, ἐν ᾧ ἐμπούδασσιν sc. πλείον ἔχειν. De σπουδάζω c. inf. cf. ind. s.u.).

ἀξίου ὁμοιον
τοὺς ἄλλους
litus τί ἐστι
esset inter
30 ἄνθρωπε,
πάσας εἶδει
quam illic
quod accusus
nnes natura
ditor.

τὸν καλὸν
ν. Deleui
ndi signum

ο οὐδέποτε)
σοι ἔχω<ν>
ὦν ἡκούσας

refringendus
οὐκ ἀγωνί-
λεις; λάβε.
εἰκότως in
ibi sequitur
Emp. Πρὸς

Κασσιόπης
et corrigo:

uerum fuerit *ταραχθέντα*, quo uerbo in simili *κατασκόπου* exemplo utitur Epictetus I 24 3.

III 22 43 ἔχετε οὖν καὶ ἐν τοῦτοις ἀκώλυτον καὶ ἐλευθερον. Schweigh: τι ἀκώλυτον uel ἀκώλυτόν τι. An ἔχετε οὖν <τι>? cf. 42 ἔστι τι ἐν ὑμῖν ἐλευθερον φύσει.

III 22 84 οὐ περὶ πόρων οὐδὲ περὶ προσόδων οὐδὲ περὶ εἰρήνης [ἦ] καὶ πολέμου, ἀλλὰ περὶ εὐδαιμονίας καὶ κακοδαιμονίας, περὶ εὐτυχίας καὶ δυστυχίας, περὶ δουλείας καὶ ἐλευθερίας; Deleui ἦ.

III 22 105 ληστής προαιρέσεως οὐ γίνεται, τύραννος οὐ γίνεται. σωματίου; ναί. [καί] κτησιδίου; ναί· καὶ ἀρχῶν καὶ τιμῶν. Seclusi [καί], quod saepius in Epicteteis propter proximae syllabae similitudinem uel irrepit uel periit, uelut III 24 34, ubi uerum seruauerunt apographa, τηρεῖν σε δεῖ τὸ τοῦ στρατιώτου, πρὸς νεῦμα [καί] τοῦ στρατηγοῦ πρᾶσσειν ἕκαστα. Cf. quae adnotauiimus ad I 4 27, I 28 6, II 23 33 et corrige etiam IV 8 31 ἀκούσατε τὰ φάρμακα [καί] ὑφ' ὧν ἐθεραπεύθη.

III 24 6 τοῦτου γὰρ ἄξιος εἶ, ἵνα καὶ τῶν κοράκων καὶ κορινῶν ἀθλιώτερος ᾖς, οἷς ἔξεστιν ἵπτασθαι ὅπου θέλουσιν καὶ μετοικοδομεῖν τὰς νεοσσίας καὶ τὰ πελάγη διαπερᾶν μὴ στένουσι μηδὲ ποθοῦσι τὰ πρῶτα. Elter τὰ πρότερα (pro τὰ πρῶτα), ego praetulerim τὰ ἀπόντα uel potius τὰ <οὐ> παρόντα coll. 16 τοιγάρτοι πανταχοῦ ἔξῃν αὐτῷ ('Ηρακλεῖ) διάγειν εὐδαιμόνως· οὐδέποτε δ' ἐστὶν οἷόν τ' εἰς τὸ αὐτὸ ἐλθεῖν εὐδαιμονίαν καὶ πόθον τῶν οὐ παρόντων.

III 24 28 οὐκ οἶσθ' ὅτι ἐν τῷ μακρῷ χρόνῳ πολλὰ καὶ ποικίλα ἀποβαίνειν ἀνάγκη, τοῦ μὲν πυρετὸν γενέσθαι κρείττονα, τοῦ δὲ ληστήν, τοῦ δὲ τύραννον; τοιοῦτον γὰρ τὸ περιέχον, τοιοῦτοι οἱ συνόντες, ψυχὴ καὶ καύματα καὶ τροφαὶ ἀσύμμετροι < > καὶ ὁδοιπορίαι καὶ πλοῦς¹ καὶ ἀνεμοί < > καὶ περιστάσεις ποικίλαι τὸν μὲν ἀπώλεσαν, τὸν δ' ἐξώρισαν, τὸν δ' εἰς πρεσβείαν, ἄλλον δ' εἰς στρατείαν ἐνέβαλον. Febris et praedationis causas ceterasque περιστάσεις inter-punctione diuisi.

III 24 31 οὐκ οἶσθ' ὅτι στρατεία τὸ χρημᾶ ἐστί; τὸν μὲν δεῖ φυλάττειν, τὸν δὲ κατασκοπεῖσθαι ἐξίναί, τὸν δὲ καὶ πολεμῆσθαι; οὐχ οἷόν τ' εἶναι πάντας ἐν τῷ αὐτῷ οὐδ' ἄμεινον. Nisi mauis inserere <ὅτι> τὸν μὲν, scribe πολεμῆσθαι. (pro;)

III 24 48 Interpungo (partim cum Eltero) ὡς ἐπὶ τὰς θρίδακας ἀπέρχῃ —ὀβλοῦ γὰρ εἰσι, ταλάντου δ' οὐκ εἰσιν—, οὕτω κἀνταῦθα. τοῦ ἐπὶ θύρας ἐλθεῖν ἄξιον τὸ πρᾶγμα < > ἔστω, ἀφίξομαι. τοῦ διαλεχθῆναι οὕτως < > ἔστω, διαλεχθῆ-σομαι. ἀλλὰ καὶ τῇ χειρὶ δεῖ καταφιλεῖσθαι καὶ θωπεύσθαι δι' ἐπαίνου < > ἀπαγε, ταλάντου ἐστίν·

¹ πλοῖ Postgate.

III 24 75 ἐπ' ἐμοὶ γὰρ ἔστι (τὸ) κωλύσαι σε διάγειν ὡς θέλεις, ἐπ' ἐμοὶ τὸ αἰνῶν (scripsi pro αἰεῖναι *Class. Rev.* xx 2) σε, τὸ ταπεινοῦν. Articulum addidi.

III 24 92 πάντα γὰρ ταῦτα τῶν προτέρων εἰσὶν εἰς ἕτερα μεταβολαί — τοῦτ' ἔστιν ἀποδημία, [καὶ] μεταβολὴ μικρά· τοῦτο θάνατος, μεταβολὴ μεγάλη. Dubito utrum [καὶ] delendum sit (Upton), an supplendum <μεταβολή> καὶ μεταβολὴ μικρά· respecto III 3 19 ταῦτα πάντα δόγματά ἐστι, καὶ δόγματα περὶ τῶν ἀπροαιρέτων. Certe τῶν πρότερον scribendum erit, cf. III 16 16 ἦθ' τὰ πρότερον, IV 2 3 ὅμοιος ὢν τῷ πρότερον σεαυτῷ.

III 26 3 ποῦ γὰρ φέρεῖ (ἡ ὁδός); ὅπου καὶ ὁ πυρετός, ὅπου καὶ λίθος ἐπιπέσων, εἰς θάνατον. τοῦτο οὖν οὐ πολλάκις <ἤκουσας, πολλάκις> δ' αὐτὸς εἶπες πρὸς τοὺς ἐταίρους; πολλὰ δ' ἀνέγνως τοιαῦτα, πολλὰ δ' ἔγραψες; (ἔγραψας;?) Quod excidit ante θαντός, pro quo σὺ αὐτὸς scripsit Schenkl, suppleui, coll. I 25 6, II 6 23, IV 1 143, 4 30 et 32 et 40, 6 13.

IV 1 35 οὐκ ἔχων, ποῖ φάγη κτέ. Coraes τί φάγη, sed Epicteti esse uidetur πόθεν φάγη, I 9 8 et 19, III 3 17.

IV 1 106 δὸς ἄλλοις τόπον· δεῖ γενέσθαι καὶ ἄλλους, καθάπερ καὶ σὺ ἐγένου, καὶ γενομένους ἔχειν χώραν καὶ οἰκήσεις <καὶ> τὰ ἐπιτήδεια. Nonne sententia postulat γίνεσθαι? Sic et alibi corrigendum, uelut II 16 4 τί οὖν θαυμάζεις εἰ, ὅπου μὲν μεμελέτηκας, ἐκεῖ κρείττων γένη (l. γίνῃ) σεαυτοῦ, ὅπου δ' ἀμελετήτως ἔχεις, ἐκεῖ δ' ὁ αὐτὸς διαμένεις; IV 1 155 ἀλλ' ἐμέμνητο, ὅτι πᾶν τὸ γεγόμενον (l. γινόμενον) ἐκείθεν ἐστίν καὶ ὑπὲρ ἐκείνης πράττεται, IV 7 9 μηδαμῶς μεμφομένον μηδενὶ τῶν γενομένων (l. γινομένων), μηδενὶ ἐγκαλοῦν (cf. IO 15 μὴ ποτέ σε ἐμεμνήσθην, μὴ τι τῶν γινομένων τινὶ δυσπρόστητα ἢ ἄλλως γενέσθαι ἠθέλησα); 7 15 τί μέλλει ἀπόλλυσθαι τῶν ἐν τῷ κόσμῳ, τί γενέσθαι (l. γίνεσθαι) καινόν, παράλογον; (cf. 5 8 μὴ γὰρ θαυμάζεις τι τῶν γινομένων; μὴ γὰρ καινὸν αὐτῷ φαίνεται;); I 22 5 τί λέγεις σὺ, ὦ Ἀγάμεμνον; οὐ δεῖ γενέσθαι (l. γίνεσθαι) τὰ δέοντα καὶ τὰ καλῶς ἔχοντα; — σὺ δὲ τί λέγεις, ὦ Ἀχιλλεῦ; οὐκ ἀρέσκει σοι γίνεσθαι (pro γενέσθαι Schenkl cum S) τὰ καλῶς ἔχοντα;

IV 1 108 Καὶ< > εἰ μὴ ποιῇ σοι, ἔξελθε.—Καί, quod abiecit Coraes, ad imperatium pertinet, ut I 25 27 Ἀνθρωπε, καὶ μὴ θεώρει, M. Antonin. II 7 καὶ σχολὴν παρέχε σεαυτῷ.

IV 1 163 τᾶλλα δ' οὐδ' ὁρᾷ, οὐδ' ἐπιλογίζεται. Immo ὑπολογίζεται. Aliud enim est ἐπιλογίζεσθαι (considerare), aliud ὑπολογίζεσθαι (rationem habere); uide indicem. Praeterea οὐθ'—οὐτ' praetulerim.

IV 4 38 δεῖ σε δουλεύειν αἰ τῷ δυναμένῳ σοι διαπράξασθαι τὴν ἔξοδον, τῷ πᾶν ἐμποδίσαι δυναμένῳ κἀκεῖνον θεραπεύειν ὡς Κακοδαίμονα. Recte, puto, Elter ὡς κακὸν δαίμονα, num idem recte διαφράξασθαι, formam mediam introducens, dubito, potiusque Schweighaeusero assentior inter se opposita esse διαπράξασθαι et ἐμποδίσαι; sed qui hic 'exitus'? Cf. IV 7 1 οἱ ἐπὶ τοῦ κοιτῶνος καὶ οἱ

ἀποκλείοντες τοὺς εἰσιούτας, *Ench.* 25 5 τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου et corrige τὴν εἰσόδον. Idem mendum agnovit Meibom. III 22 52 scripsitque εἰσελθόντα (sc. in stadium).

IV 5 12 τί οὖν σοι δίδεται πρὸς τοῦτο; ὥς μὲν λύκῳ ἀντιτάκεται καὶ ἄλλους πλείονας λίθους βάλλειν <ὥς add. Wolf, Meibom.> ἀνθρώπῳ δ' εἶναι ζητῆς, ἐπίσκεψαί σου τὸ ταμείον, ἴδε τίνας δυνάμεις ἔχων ἐλήλυθας. Corrigendum est δίδοται=infrā: τίνας δυνάμεις ἔχων ἐλήλυθας. Quod datum est, non quod datur, ἐν ταμείῳ est.

IV 5 22 Τί οὖν; θέλεις με καταφρονεῖσθαι;—Ὑπὸ τίνων; ὑπὸ τῶν ἀγνοούντων; τί σοι μέλει; οὐ τι γάρ ἄλλῳ τεχνίτῃ τῶν ἀτέχνων. Epicteti sermoni non conuenit οὐ τις pro οὐδείς, conuenit autem [οὐ] τίνι γάρ ἂ. τ. τ. ἀτέχνων;

IV 6 31 ὁ μὲν ἐξ ὄρθρου ἀναστὰς ζητεῖ, τίς ἂν ἐξ οἴκου ἀσπάζεταιται, τίς κεχαρισμένον λόγον εἶπῃ, τίς δῶρον πέμψῃ.—ἂν cum coniunctio in interrogatione indirecta tam suspectum est ut nimiae audaciae non esse uideatur emendare τίνα[ν]—ἀσπάζεταιται. Vide ceteros locos: I 2 17 τί οὖν; σὲ ἔδει φροντίζειν πῶς ἂν ὅμοιος ᾦς τοῖς ἄλλοις ἀνθρώποις; ubi sententiam restituit B(lass) in *Literar. Centralblatt* 1899 N. 5 p. 170 πῶς ἀνόμοιος ᾦς, III 13 8 πῶς ἂν (ἂν ex corr. in S1) θεραπευθῇ, IV 7 37 σοὶ μέλει, πῶς ἐν (πῶς ἂν ἐν cod. S corrector) ὀρθοστρώτοις οἴκῳ, ἔτι πῶς παῖδές σοι καὶ πιλλᾶτοι διακονῶσιν, ubi οἴκῳ ἔτι pro οἰχίρεται scripsit Schenkl, recte et singularem numerum—οἰκήσετε enim S—et tempus praesens uindicans, sed mallet prorsus abesset molestissimum illud ἔτι.

IV 6 34 Interpungo—λογικὸν εἰμι ζῶν· τίνα οὖν τὰ ἀπαιτήματα;'

IV 7 11 ἀναγκὴ δ' ἀσβεβές εἶναι (τὸ λογικὸν ζῶν) ἅτε βλάπτεσθαι οἰόμενον ὑπὸ τοῦ θεοῦ καὶ ἄνισον, αἰ. αὐτῷ τοῦ πλείονος περιποιητικόν. In αἰ. alterum latet ἅτε.

IV 8 7 ὅταν ἰῶ τις κακῶς πελεκῶντα, οὐ λέγει 'τί ὄφελος τεκτονικῆς; ἰδοὺ οἱ τέκτονες οἷα ποιοῦσι κακά', ἀλλὰ πᾶν τούναντίον λέγει 'οὗτος οὐκ ἔστι τέκτων, πελεκᾷ γὰρ κακῶς.' Expungatur [κακά], cf. 5 εὐθύς λέγει 'ἰδοὺ ὁ φιλόσοφος <οἷα add. Schenkl> ποιεῖ.'

IV 8 35 σαιτῷ φιλοσόφῃσιν ὀλίγον χρόνον. οὕτω καρπὸς γίνεται· κατοργῶναι δεῖ [χρόνον] τὸ σπέρμα, κρυφθῆναι, κατὰ μικρὸν αὐξήθῃναι. Alterum [χρόνον], quod emendare studuerunt uiri docti, deleui.

IV 10 1 'Ἀπορία πᾶσι τοῖς ἀνθρώποις περὶ τὰ ἐκτὸς γίνεται[. ἀμυχανία περὶ τὰ ἐκτὸς]. Recte Schweigh.: πᾶσα, nam 'omnibus hominibus' est πᾶσιν ἀνθρώποις I 18 1, 22 1. Ultima seclusi. III 7 24 in uerbis [οὐκοῦν καὶ καθήκοντα—τὰ προηγούμενα] tam ineptis quam alienis idem remedium adhibeatur.

IV 10 8 Ἐξεστίν οὖν σοι παντὶ τῷ ἀποβάντι χρῆσθαι κατὰ φύσιν; μὴ τίς σε κωλύσαι δύναται;—Οὐδείς. Corrigo ἢ τίς—;

IV
ὅτι κτέ.
non plan
unum :
est. Ho
Epict.
praeferre

IV
ἀποτυχεῖ
uerbis q

IV
ἀσφαλές
<πελεκᾷ

IV
τῷ θεῷ κ
ρεσιν ὑπ
esse καὶ
nimirum

IV
παρόντων
-σασιν)
καταγelo
περιφόρα

FRA
κρείστων

FRA
ἡμῖν. ἐφ
ἐποιήσατε
memini :
forma θέ

FRA
<ὅτι . . .
προσῆλ
μὴδὲν ἀπ
θέλωτες
morte qu
concludit
denotant

IV 10 14 ἀρκεῖ μοι ἂν δύνωμαι πρὸς τὸν θεὸν ἀνατείνειν τὰς χεῖρας καὶ εἰπεῖν ὅτι κτέ. Quid senserit editor in praef. ed. min. adnotans 'dele καὶ (om. S)' non plane intellego; an reuera hic asyndeton esse statutum? Profecto de duobus unum: aut, si καὶ abesse debet, ἀνατείνας est scribendum, aut nihil mutandum est. Hoc autem praestare uidetur; uere enim obseruauit Melcher (de sermone Epict. p. 2) Epictetum sententias primarias secundariis hasque participiis praeferre consueuisse.

IV 10 18 Ἵνα δὲ ταῦτα γένηται, οὐ μικρὰ <δεῖ> δέξασθαι οὐδὲ μικρὸν ἀποτυχεῖν. Suppleui <δεῖ>, quia infinitiuus pro imperatiuo, sicuti usitatus est in uerbis quibus inest uis agendi, ita in uerbo ἀποτυχεῖν non admittitur.

IV 12 5 ὁ τέκτων μὴ προσέχων . . . ; <ὁ κυβερνήτης μὴ προσέχων> κυβερνᾷ ἀσφαλέστερον; Priorem lacunae partem suppleuerim: ὁ τέκτων μὴ προσέχων <πελεκᾷ κάλλιον>; coll. IV 8 7 οὗτος οὐκ ἔστι τέκτων, πελεκᾷ γὰρ κακῶς.

IV 12 11 ἐγὼ δ' ἔχω, τί με δεῖ ἀρέσκειν, τί με ὑποτετάχθαι, τί με πείθεσθαι τῷ θεῷ καὶ <τοῖς> μετ' ἐκείνων. ἐμὲ ἐκείνος συνέστησεν ἑμαυτῷ καὶ τὴν ἐμὴν προαίρεσιν ὑπέταξεν ἐμοὶ μόνῳ. Male <τοῖς> addidit codicis S corrector; supplendum esse καὶ μετ' ἐκείνων <ἑμαυτῷ> subsequencia clamant. ἑμαυτῷ pro superuacaneo nimirum deleuit librarius (ἑμαυτῷ ἐμὲ—συνέστησεν ἑμαυτῷ).

IV 12 17 Haec ita diuido: τίς καιρὸς φθῶς, τίς καιρὸς παιδείας, τίς καιρὸς τῶν παρόντων' τί ἔσται ἀπὸ τοῦ πράγματος' μὴ τι καταφρονησοῦσιν (Schweigh. pro -σωσιν) ἡμῶν <οἱ> συνόντες, μὴ τι ἡμεῖς αὐτῶν' πότε σκῶψαι καὶ τίνας' πότε καταγελάσας καὶ ἐπὶ τίνι' πότε συμπερινεχθῆναι καὶ τίνι' καὶ λοιπὸν ἐν τῇ συμπεριφόρᾳ πῶς τηρῆσαι τὸ αὐτοῦ.

FRAGM. III (p. 405 Schenkl) καὶ γὰρ ἰσχυρὸς (lege ἰσχυρότερός) ἔστι καὶ κρείσσων κτέ.

FRAGM. IV (p. 406) Τῶν ὄντων τὰ μὲν ἐφ' ἡμῖν ἔθετο ὁ θεός, τὰ δ' οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν—τὴν χρῆσιν τῶν φαντασιῶν.—τὰ δ' ἄλλα πάντα οὐκ ἐφ' ἡμῖν ἐποιήσατο. οὐκοῦν κτέ. Formam mediam ποιείσθαι τι ἐπὶ τινι legere me non memini: fortasse ἐποίησε restituendum est (ΕΠΟΙΗΘΕΙΟΝ). De media forma θέσθαι cf. M. Antonin. II 11.

FRAGM. XXIV (p. 419) Ἐὰν νέος τελευτᾷ τὸν βίον, ἐγκαλεῖ τοῖς θεοῖς, <ὅτι . . . > ὅτι δέον αὐτὸν ᾗδ' ἀναπεπαῦσθαι πρᾶγμα ἔχει, καὶ οὐδὲν ἦττον, ὅταν προσῇ ὁ θάνατος, ζῆν βούλεται καὶ πέμπει παρὰ τὸν ἱατρὸν καὶ δέεται αὐτοῦ μὴδὲν ἀπολειπεῖν προθυμίας καὶ ἐπιμελείας. θαυμαστοί, ἔφη, ἄνθρωποι μῆτε ζῆν θέλοντες μῆτε ἀποθνήσκειν. Vereor ut recte Wolf adulescentis de matura sua morte querelam post τοῖς θεοῖς excidisse suspicatus sit: uerba quibus fragmentum concluditur μῆτε ζῆν θέλοντες μῆτε ἀποθνήσκειν unius eiusdemque inconstantiam denotant neque nisi in senem quadrare possunt, si respicias illa δέον ἀναπεπαῦσθαι

et ζῆν βούλεται, unde sic scribo: <Γέριον> εὖν νέος τελευτῇ τὸν βίον, ἐγκαλεῖ τοῖς θεοῖς, ὅτι ὁῖον αὐτὸν (*ipse*) ἤδη ἀναπεπαύσθαι κτέ.

FRAGM. XXXVI (p. 423) 'Αθάνατον χρῆμα ἡ ἀλήθεια καὶ αἰδίων, παρέχει δὲ ἡμῖν οὐ κἄλλος χρόνος μαραινόμενον οὔτε (οὐδὲ?) παρησίαν ἀφαιρεῖ τὴν ὑπὸ δίκης, ἀλλὰ τὰ δίκαια κτέ. Corrige ἀφαιρετὴν.

ENCH. c. 30 Τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται (sequuntur officiorum erga patrem, erga fratrem praecepta). οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγού τὸ καθῆκον εὐρήσεις, εὖν τὰς σχέσεις ἐθίξῃ θεωρεῖν. Sententia quae postulatur haec est: 'sic et in vicino, in ciue, in imperatore observandum officium inuenies' i.e. κατὰ τοῦ γείτονος, ἐπὶ τ. π., ἐπὶ τ. σ. Vide ind. s.u. εὐρίσκω ἐπί.

ENCH. c. 53 (= Diss. II 23 42, III 22 95, IV 1 131, 4 34)

ἄγου δὲ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη κτέ.

Celeberrimos Cleanthis uersus quamquam corrupte tradit Dialogus περὶ πολιτικῆς ἐπιστήμης (ed. A. Mai=Scriptt. uett. n.c. II p. 607) Socraticae attribuit, tamen ad emendanda uerba γ' ἡ, quae in Epicteteis uarie leguntur, conferunt; illic enim haec sunt: 'Ἀγεῖς με, ὦ Ζεῦ καὶ σύ γ' ὦ Πεπρωμένη.

E SENTENTIIS COD. VATICANI 1144 6 (p. 480 Schenkl) 'Εοικασιν οἱ κόλακες κηφήσι—οἱ χρηστοὶ μελίτταις' καὶ γὰρ φιλόπονοι καὶ αὐτοῦργοι—καὶ ἐπιληκτικοὶ καὶ κοινωνικοί. Typothetae errori tribuendum uidetur ἐπιληκτικοὶ (quamquam in ind. repetiuit editor), cf. 5 "Ὡς περ μελίτταν οὐ διὰ τὸ κέντρον μισεῖς, ἀλλὰ διὰ τὸν καρπὸν τημελεῖς, οὕτω καὶ φίλον μὴ οἶ' ἐπὶ πληξὶν ἀποστραφῆς, ἀλλὰ οὐὰ τὴν εὖνοιαν ἀγάπα.

E MOSCHIONIS ὑποθηκῶν 3 (p. 487 Schenkl) 'Ἀλλὰ γὰρ ὡς ἐν πολέμῳ τινὶ χρώμενος ὕπλῳ τῷ λόγῳ πρὸς τὴν κακίαν καὶ σκοπῶν τὸ καλὸν καὶ προβαλλόμενος διατέλει. Immo σκεπῶν uel σκέπων.

Et haec quidem hactenus: nunc breuiter enotare licebit quae ab aliis prae-parata immerito uel spreuisse uidetur editor uel neglexisse. I 2 2 [—] Τὸ δ' ἀπαύξασθαι οὐκ ἔστιν ἀφόρητον[—]. Schweigh. I 9 13 ὁ θάνατος οὐ κακόν; idem dubitanter, ut saepius certissima quaeque (dubii conferant I 24 4 et 6, 27 7). I 9 21 ἐπιστρεφόμεθα Shaftesbury. I 30 2 τὰ ἀπροαίρετα οὐδὲν Schweigh. I 30 5 πείσῃ τι τοιοῦτον Upton (cf. II 1 28, 10 27, 11 12, II 12 13, IV 1 68, 6 33). II 10 2 κατὰ τὸν λόγον Schweigh. (cf. I 12 26, II 9 2). II 12 23 'ἀλλ' αὐτὸς ἐπιμεμῆλσαι;'—αὐτός.—'πότερον κτέ.' idem. II 16 31 ἂν μὲν καὶ τοῦτῳ Wolf, probante Schweigh., ibidem πράγματα τὰ τυχεῖα Upton. II 19 26 μὴ ξηλοτυπῆσαι; (τί γὰρ δεῖ περιπλέκειν;) θεὸν Schweigh. III 1 1 ἐκίσταν idem. III 2 14 ἀνθρωπάριον ταπεινόν Reiske, non repetiuit Schenkl in ed. min. III 13 5 ἀπὸ τοῦ κοινωνικοῦ εἶναι καὶ φιλάλληλοι Wolf (cf. I 11 24, III 17 3, 24 12, IV 1 45, 8 23, 11 36). III 16 9 ἐνεγράφετε Schweigh. III 22 27 ἐν

σώματι οὐκ
βασιλεία οἱ
IV 1 160
ἐπιβουλεύει
actiua ἐπιβ
ομαι = ne co
Wolf. IV

Rotterdam

1 In uerbis
ei tunc ut inte

σώματι οὐκ ἔστιν et sic deinceps ἐν κτήρει οὐκ ἔστιν, ἐν ἀρχῇ οὐκ ἔστιν, ἐν βασιλείᾳ οὐκ ἔστιν Upton. III 22 94 παρέχει τὸ Wolf (cf. infra παραδίδωσιν).¹ IV 1 160 οὐδ' ἔτι ἐβουλευσατο Schweigh., sed uindicare non ausus: putabat ἐπιβουλεύεσθαι interdum pro uerbo simplici esse, sed locis quos attulit forma actiua ἐπιβουλεύειν posita est. Vide indicem et imprimis I 2 13 οὐδε βουλευομαι = ne cogito quidem). IV 6 26 κατὰ τ. φ. μέτρα idem. IV 7 20 πρόσκειμαι Wolf. IV 10 24 πόσον ἀντὶ πόσου; Schweigh.

A. J. KRONENBERG.

Rotterdam.

¹In uerbis τὸ ἐπιτιμᾶν τινα καὶ δύνασθαι B(lass) *Liter. Centralblatt* 1899 N. 5 p. 171 deleuit καὶ, sed et τισι ut integrum sit vereor.

NOTES ON CICERO, *PRO SESTIO*.

§ 2 EGO autem, iudices, *quoniam* qua uoce mihi in agendis gratiis commemorandoque eorum qui de me optime meriti sunt beneficio esse utendum putabam, ea nunc uti cogor in eorum periculis depellendis, iis potissimum uox haec seruiat, quorum opera et mihi et uobis et populo Romano restituta est.

The above passage is quoted as given in our current texts. The *quoniam* was quite gratuitously inserted by Halm, and those who followed him have vied with each other in suggestions as to how the rest of the sentence was to be made to fit the emendation. It is amazing to think that German critics and editors should have proposed, as an alternative, to delete the words *iis potissimum uox haec seruiat* in order to connect *eorum* and *quorum*. It has even been laid down that the sentence should stop at *depellendis*—all the rest, instead of being characteristically Ciceronian, having been added by some interpolator!

On the contrary the passage needs only a very slight emendation to be perfectly restored. The true remedy is to supply *ut*,—not, as Wesenberg suggested, after *potissimum*, but before *iis*. We can even see how *ut* has happened to fall out. Some copyist, when he came to *utiis* or *utis* in his text, thought that he was needlessly repeating, at the end of the clause, the *uti* before *cogor*. So he left it out.

§ 7 et ad eum filiam eius adduxit, et maximis praeterea adsiduisque officiis et illius aerumnam, quoad uixit, et filiae solitudinem sustentauit.

Here the words *praeterea adsiduisque* come from Mommsen, and are adopted by all editors, as giving an excellent sense. The vulgar tradition has nothing to correspond to them, but the importance of the recension contained in P (Par. 7794) can be demonstrated from the fact that the first hand gives the unintelligible *praeteritas esse sed iis et*. Though subsequently deleted by the second hand in P, and consequently omitted in the *Bernensis* and all other MSS. belonging to this family, these words undoubtedly point to something without which the text would not be complete. Cicero can hardly have written *et maximis officiis et illius aerumnam*, etc. But the copyist who was originally responsible for them must have failed to understand some forms of contraction, and must have found his archetype here, as frequently elsewhere in the speeches contained in P, somewhat difficult to decipher and interpret. Beginning at the end with *sed iis et*, it is easy

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and obvious to suggest *studiis et*, and no fault can be found with *studiis et officiis* (compare, e.g. pro Flacco § 52). This leaves *praeteritas esse* still to be accounted for.

My suggestion is that *esse* may conceal some abbreviated form of *necessitudine*, while *praeter* may very easily be the misreading of a contraction for *pro* or *propter*. This would give *maximis pro illa necessitudine studiis et officiis*: cf. Mur. § 7 *tibi omnia studia atque officia pro nostra necessitudine . . . praestitisse arbitror*.

§ 8 *ita suum consulem observavit, ut et illi quaestor bonus et bonis omnibus optimus civis videretur*.

Recent editors accept the conjecture *et bonis omnibus* in place of the vulgate *et vobis omnibus*, which is omitted in P, but supplied by the second hand. Fr. Richter would have substituted *et omnibus bonis*, in order to account for the omission, the eye of the copyist being supposed to have passed from *bonus* to *bonis*. But while references to such passages as § 114 and § 133 are appropriate enough to illustrate this use of the adjective, it may well be doubted whether Cicero would have brought in the 'boni' here,—half-way, as it were, between *quaestor bonus* and *optimus civis*. If instead of *et vobis* we read (with Klotz) *et nobis* we get a quite satisfactory antithesis, with the minimum of change, to *et illi*. Cicero puts his colleague Antonius on the one side, and all those with whom he himself was supposed to act on the other.

§ 12 *Sestius cum illo exercitu summa celeritate C. Antonium consecutus est*.

Here for *est* the copyist of P originally wrote *.c.*, which he afterwards changed to *ē*, and this led Halm to propose the reading given above. But there can be little doubt that here too we should return to the vulgate,—*summa celeritate est Antonium consecutus*. For the rhythm, which Zielinski approves, cf. § 51 '*non fere quenquam est invidia civium consecuta*,' § 5 '*est a fortuna ipsa conlocatus*,' § 143 '*esse immortalem gloriam consecutos*': also Or. § 214.

§ 15 *Sed necesse est, ante quam de tribunatu P. Sesti dicere incipiam, me totum superioris anni rei publicae naufragium exponere, in quo colligendo ac reficienda salute communi omnia reperientur P. Sesti facta, dicta, consilia uersata. Fuerat ille annus iam in re publica, iudices, cum in magno motu et multorum timore intentus est arcus in me unum, sicut vulgo ignari rerum loquebantur, re quidem vera in universam rem publicam, traductione ad plebem furibundi hominis ac perdit, mihi irati, sed multo acrius otii et communis salutis inimici*.

A fundamental misconception seems to have lain at the root of all the attempted emendations of this passage. Müller thinks it worth while to cite no fewer than seven, of which Halm's '*Furere coeperat ille annus iam in r.p.*' is most in favour.

The first thing to be noted is that *ille annus* must be the same as *superioris anni* in the preceding sentence,—i.e. B.C. 58, the year before the tribunate of Sestius. The mistake has been that critics and commentators have postulated a sort of arithmetical progression, first the tribunate of Sestius (57), then the year that preceded it (*superioris anni*—58) and then the year in which Clodius came forward as a member of a plebeian family (59). In order to bring in this third year, they accept Madvig's emendation *iam* for *tam*, and take *fuerat* to mean 'had passed away.' But one has only to read the previous sentence to see that *ille annus* must mean 'the year already referred to,' viz. 58, and instead of obelizing *Fuerat*, as Müller does, the text should be exhibited thus:

Fuerat ille annus tam in re publica, iudices,† cum, etc. I make the bold suggestion that a line has been dropped after *iudices*: it may have run—'tam in re publica, iudices, <calamitosus quam fore suspicabamur tum> cum,' etc. The sequence is then natural and complete: before I begin to speak of the tribunate of Sestius (57), I must speak of the events of 58, the year in which Clodius was tribune. That year had been as disastrous as we foresaw it would be in the year preceding it, when Clodius took the first step in his iniquitous policy. Cp. § 16 *ignarus quidem certe et imprudens impendunt tantorum sederum et malorum*.

§ 18 *a quibus compulsus olim, ne in Scyllaeo illo aeris alieni tamquam [in] fretu ad columnam adhaeresceret, in tribunatus portum perfergerat.*

Everything here depends on the *fides* of the Scholiast. He alone gives *tamquam*, and also the *in* before *Scyllaeo*. All MSS. have the preposition before *fretu*. It seems probable that *in* was wrongly inserted in the latter place by a copyist who did not see that *fretu* must go with *Scyllaeo*. In fact *Scyllaeo* used to be explained as a noun, whereas obviously *scyllaeum fretum* = *fretum Siculum* or *Siciliense*. On the above reading, which is that of Müller's text, the preposition should be deleted before *fretu*. On the other hand there may be something wrong about *tamquam*, which is omitted in the MSS., as is also the *in* before *Scyllaeo*. I am inclined to propose 'ne Scyllaeo illo aeris alieni <*actatus*> fretu ad columnam adhaeresceret.'

§ 24 *Ex his adsiduis eius cotidianisque sermonibus et quod uidebam quibuscum hominibus in interiore parte aedium uiueret et quod ita domus ipsa fumabat ut multa eius sermonis indicia redolerent, statuebam sic, etc.*

Sermonis is impossible in this context,—especially after *sermonibus* in the previous part of the sentence. *Sermonum* would be no improvement, and such suggestions as *sordium*, *libidinum*, etc., must also be rejected: if a genitive plural is wanted *compotorum* would suit the passage better. But it seems obvious that the lost word must be a genitive singular in agreement with *eius*. Founding on the termination *-onis*, I suggest *gsortionis* = *consortionis*: de Off. iii § 26 'dissoluetur omnis humana consortio.' *Consensionis* would be

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even nearer the *ductus litterarum*, but seems hardly so appropriate: de Am. §43 *talis improborum consensio*.

§ 37 Ad suam enim quamdam magis ille gloriam quam ad perspicuam salutem rei publicae spiritus sumpserat, cum unus in legem per uim latam iurare noluerat: denique uidebatur ea condicione tam fortis fuisse, ut cum patriae caritate constantiae gloriam commutaret.

In this passage Koch's *spiritus sumpserat*, adopted by Müller, is the last of a long line of emendations (*uim, exilium, arma, casum sumps.*), all of which seem to me to be negated by the preposition *ad*. It may be that Madvig's *tum spectarat* (or *eo tempore spectarat*?) is as near to the true text as we are likely to get. Halm conjectured *respexerat*, Jacob *suspexerat*.

Editors have failed to note the curious parallelism which occurs in the next section (§ 38), where we have *Eas res gesseram . . . quae non modo ad singularem meam gloriam sed ad communem salutem . . . pertinerent*, ea condicione gesseram *ut*, etc. Having regard to this, and also to what may have dropped out after *r.p.* (for *reipublicae*), I venture to propose, in place of *sumpserat*, the words *respiciens rem gesserat*. With *ad* some word like *respicere* seems to be indispensable.

§ 40 ex quibus unum habere exercitum in Italia maximum: duo, qui priuati tum essent, et praeesse et parare, si uellent, exercitum posse idque facturos esse dicebat.

The reference here is to Caesar, Pompeius, and Crassus. The MSS unanimously give *praeesse*, for which Fr. C. Wolff suggested *praesto esse*: Müller reads *Romae esse*. Orelli came nearer what seems to be the truth than any of them: he conjectured *reipublicae praeesse*. We have only to suppose that before *praeesse* the letters *p.r.* were inadvertently omitted, and we get the unimpeachable reading *populo Romano praeesse*, which may now be admitted to the text. Cp. § 107 where *praeuit* dropped out after *pop. Rom.* (not before it, as Zielinski rightly argues, against recent editors).

§ 50 Atque ille uitam suam, ne inultus esset, ad incertissimam spem et ad rei publicae fatum reseruauit:

For *fatum*, which is an emendation of Pantagathus, all the codd. give *ratum*. The true reading, I venture to think, is *interitum*,—a word which has again to be supplied in the text at § 54. In his 'Contractions in Early Latin Minuscule MSS.' Professor Lindsay mentions the fact that *inter* was sometimes represented by the letter I, with a cross-stroke (usually oblique). It may therefore very easily have fallen out here, after which *-ritum* became *ratum*. That *interitum* is not too strong a word to use of Marius may be seen from de Or. iii, 2, 8, 'illam post reditum eius caedem omnium crudelissimam.'

§ 78 si intercessisset collega Fabricio, laeisset rem publicam, sed rei publicae iure laeisset.

Rei publicae is here very uncertain. The codd. give *R.P.*, or *p.r.*, and the vulgate has *rem publicam*. I suggest *tribunicio iure*, which is obviously appropriate to the context.

§ 89 Et uinci turpe putauit et deterri et etiam eripere eicit† ut quoniam sibi in illum legibus uti non liceret, illius uim neque in suo neque in rei publicae periculo pertimesceret.

The identity of the tradition here shows that the archetype has been carefully reproduced. What is given above is the reading of P¹: the 2nd hand varies only to the extent of *etiam eripi reicit ut*, while G gives *elegit ut*.

A third clause, such as has been supplied by editors, following Madvig, does not seem to be quite indispensable: *et uinci . . . et deterri* are sufficient in themselves, the latter covering the second and third of the three alternatives just enumerated. The first part seems naturally to close with *deterri*, and that is why Madvig's emendation looks somewhat overweighted,—*et deterri et latere*: perfect ut *quoniam*, etc. It would be nearer the ductus litterarum to write *et deterri et clam eripi*: id egit ut *quoniam*, etc. For this use of *eripi* cp. § 18: Caesar B.G. i, 4, 2 *per eos ne causam diceret se eripuit*.

But it seems as though something were necessary here to lead up to *praesidii comparati* in the next section: cp. end of § 92 in *necessitate defendendae salutis suae praesidioque contra uim et manum comparando*. Perhaps we should write *Et uinci turpe putauit et deterri*: itaque manum parare coepit ut *quoniam*, etc.

§ 110 Graeculum se atque otiosum putari uoluit, studio litterarum se subito dedit. Nihil †sane acte† iuuabant anagnostae, libelli pro uino etiam saepe oppignerabantur.

I have counted some fourteen recorded methods of emending this corrupt passage, and perhaps it is superfluous to add any further suggestions. Luterbacher's conjecture is as good as any: *nihil sane artes iuuabant anagnostae*. I wish only to call attention to the fact that a study of the codd. would lead one to write, *Nihil sane Actaei iuuabant anagnostae*, and then to ask if it is possible that Cicero may have used this form of *Attici*, which is what Madvig proposes.

§ 141 deinde ad eam rem publicam tuendam adgressi, quae tanta dignitate est ut eam defendentem occidere non aliud sit quam oppugnantem rerum potiri?

For *non aliud*, which occurs in all the codd., Schuetz conjectured *optabilis*, and is followed by Halm. Some change is certainly required. Müller reads *laudabilis*, and there are at least a dozen other suggestions,—*maius*, *melius*, *ornatius*, *praestabilis*, etc. No one has suggested *honorabilis* or *optatus*.

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The *iud.* in *aliud* suggests to me that *iudices* may be concealed here: how would it do to read *optatius, iudices, sit*?

§ 145 *carui patria, quam, ut leuissime dicam, corpore texeram.*

This is the reading of Müller, following Koch. The MSS. have *certa* (*certo*) *detexeram*, which has been variously emended,—*certe dilexeram* Madvig, *c. erexeram* Wesenberg, *certa die texeram* Novak.

The reading of P is *certadeie* (with the two last letters deleted) *texeram*. Could this be resolved into *certe abiectam erexeram*? I am not so clear as Landgraf is about the necessity of *certe*: after *ut leuissime dicam* one might expect, according to Ciceronian usage, a less direct mode of statement: Phil. XII, § 30 *etsi hanc legationem res publica, ut leuissime dicam, non desiderat*. Perhaps *certe* is a mark of a reader's approval that has come in from the margin. In any case *corpore* will not do. If we retain *certe* we should read *quam certe protexeram*.

W. PETERSON.

M^cGill University, Montreal, 19th December, 1908.

LATIN WORD STUDIES.

1. LATIN *interpres*, *miles* etc. and the confix *-et-*, 'errans,' cf. *-ētum* 'allée.'

In *Am. Jr. Phil.* 28, 413 I derived the suffix in Gothic *fram-aþs* 'alienus', Latin *com-et-* 'socius' and Greek *ἑται* (from **σFetai*) 'comites' (cf. Lith. *svētis* 'hospes') from the root ET- 'errare, ire'; and I proposed the name 'confix' for a suffix whose origin could be traced back to an original compounding element. I now find further evidence for the confix *-et-* in Latin *interpret-*, 'go-between'; and I explain *pr-et-* as a fusion-product ('blend') of the synonymous roots PER- (in English fares) and ET- 'errare, ire'. Nor is this explanation in conflict with the current comparison between *interpres* and Gothic *frōps* 'klug, verständig': it is simply that 'go-between' is nearer the meaning. The wisdom attributed to the wanderer, to the traveller in far lands,—an idea forever embalmed for English folk in Shakespeare's counter-turn,

Home-keeping youth have ever homely wits—

gave to *frōps* its sense. Of the further cognates of *interpres*, as cited by Walde, s.v., only Lettic *prāts* 'Wille' and O.Ir. *raith* 'er merkte' show any great generalization beyond this semantic development; and, as to *raith* (from Celtic < *p* > *ratiō*, cf. Stokes in Fick's *Woert.* ii⁴, p. 226), the sense is derivable along the lines of 'inuenire', and has been actually reached in *comperio*, *reperio*, *experior*, wherein PER- 'to fare' is cognate with *pr-et-*¹; while the sense of 'Wille' (in Lettic *prāts*) is derivable from the sense of 'Sinn, Verstand' (in Gothic *frāvi*), along lines well attested in the group to which Lat. *mens* belongs. The fusion-root PRET-, with *o*-vocalism, may also be recognized in the Slavic verb *pratiti* 'begleiten, schicken' (cf. Miklosich, *Woert.*, p. 261); and in Latin *pretium* 'ὁδοιπόριον, ἐφόδιον' (cf. 'fare').

The confix *-et-*² 'errans' really has a wide range in Latin. Thus in *miles* we have a compound of *mile* [from **s(e)m-lsli* 'co-gang, gang, ging,' see *Mod. Lang. Notes*, 22, 38] + *-et-*, and in *milites* the sense is 'gang-goers'.³ So *caeles* is a 'sky-goer' (cf. Skr. *divt-caras* and Lat. *cacilicola*), *âles* a 'wing-goer', *pedes* a 'foot-goer'

¹ O.Ir. *raith* might as well be derived from Celtic **ratis*, cognate with Latin *reor*, *ratus*.

² I formerly explained (*Am. Jr. Phil.* 20, 167) *comes* as from **com-it-s* with an analogical *e*, as in *index*, but *index*, *vindex* and, above all, *index* may all contain *-dak-*, cognate with *διδάσκει* and *διδάσκαλος*; and, were not Latin *dico* attested by dialect forms with *-dic-* (cf. especially *medix* 'magistratus'), I

should be tempted to think *-dico* a composition form of **daco*; but both **daco* and *dico* are proper derivatives of DE(V)-R- (cf. *Am. Jr. Phil.* 26, 395).

³ With **i-slī* 'gang' cf. Skr. *ayltam* 'myriad', a tautological complex in which *ay-* means 'gang' and *-utam* (cognate with *ū-tis* 'gang') something like 'company', perhaps.

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(cf. the explanation of *πεξός* from *πεδ+γο-* 'foot-goer' in Schulze's *Lat. Eigennam.* p. 435, fn. 3), and *eques* a 'horse-goer'. Nor do I explain *eques* and *ἵππότης* as kindred derivative types, though the grade *-ot-* might as well be recognized in *ἵππότης* as in Gothic *fram-aþs*, because *ἵππότης* (from **ἵππο-[πο]της*) seems to me rather to be identical with Skr. *devapatis* 'horse-lord', and of the type of *δεσπότης* and Lat. *hospes* (from **hostipotis*). Greek does, however, exhibit the confix *-et-*, and with the specific implication of number inherent to 'gang', in *οἰκ-έται* 'domi-socii': *φυλ-έται* 'tribu-socii', *ἐν-έται* 'lecti-socii': in these compounds we can fairly feel the sense of *ἔται* 'comites'. In *ἀγρότης* 'ruri-errans' we have the grade *-ot-* unless *ἵππότης* (*δεσπότης*) affected the suffix of *ἀγρότης*, *δημότης* etc., and especially of *τοξότης*. In *ἰκέτης* (*ἐπέτης*) 'qui uenit (sequitur) errans' we have a tautological formation wherein the sense of the confix easily reveals itself. In *ἰκέτης* we may find the archetype for *εὔρετης*, *ἡχέτης*. Thus we remove the concrete Greek nouns of the *ἀγρότης* and *οἰκέτης* class from the group of abstracts turned concrete, into which they do not well fit.

The root *et-* 'ire' may also lie *perdu* in Homeric *σύνεσις* 'comitium' and, until proof of *F-* is rendered, we may interpret *ἐτήσιαι* as 'die Passatwinde' (Anglice, 'trade-winds'), with stress on *Passat*, i.e. 'uenti quorum uirtute erratur (nauigatur)', cf. Herodotus 6, 140 *Μιλτιάδης . . . ἐτήσιον ἀνέμων κατεστηκότων, νηὶ κατάνυσας* etc.; Cicero, *N.D.*, 2, 131, 'ab isdem <uentis etesiis> . . . maritimi cursus celeres et certi deriguntur'; and, further, in Euripides, *Alk.* 336, we may interpret, *πένης οἰκ-έτησιον* as 'maior non <trans>iturus'.

Now I do not conceal from myself that all these derivations from *ET-* lie among the may-be's of etymology, in the shadowland of morphology. But we will come into a clearer light by correcting the quite vague definitions now current for *οἰκ-έτος* 'haud frustra' and for *ἐτώσιος* 'uanus, irritus'. So far, there is no evidence for **Ferós*, and the comparison of *έτός* with Skr. *svatás*, Av. *x'ato*, not, in my opinion, solidly supported by Bartholomae's definition (*Woert.* col. 1862) of *οἰκ-έτος* by 'nicht aus sich (=nicht ohne äusseren Grund)', does not satisfy legitimate semantic demands. I define *έτός* by 'erranter'; morphologically, it may be either an abl.-gen. in *-os* to a monosyllabic stem *et-*, or a (suffixless) locative (? accusative) to a stem *etos-*.¹ As to *ἐτώσιος* 'qui errat', characteristically used by Homer of a missile weapon that goes wide of the mark, nothing could be less justified than the initial *F* with which it is provided in the lexica of Leo Meyer and Prellwitz. Homeric scholars, like Monro (*Homeric Grammar*) and Jebb (*Homer*), are very careful not to include the word in their lists of words with *F*. The truth is that, in the 5 Iliad and 3 Odyssey instances of *ἐτώσιον ἐτώσια*, 1 instance (*ω* 283, *δῶρα δ' ἐτώσια*² *ταῦτα χαρίξω, μνηὶ ὀπάξω*) does not, without emendation, admit *F-*, while in the other 7, *ἐτώσιον* (—*a*) follows the

¹ I notice in passing that O.Bulg. *etъ* 'von', with the original sense of 'weg-' (so Miklosich, *Woert.* p. 228), cf. Eng. 'away', may be adequately explained as an *o*-grade derivative of *ET-* 'errare, ire'.

² It is curious how, in this example, *δῶρα ἐτώσια* lends itself to the interpretation of 'dona aduenae

errantis'; and in *Σ* 104 Achilles, holding aloof from the fray, calls himself *ἐτώσιον ἀχθος δρόστη* 'a profitless burden of the earth', ay, but also 'qui arua aliena onerat'. Similarly, Hesiod's *ἐρωεργὸς ἄνθρωπος* (*Op.* 411) may, in view of all the context, be interpreted as 'qui opus alienum facit'.

trochaic caesura of the third foot, where hiatus is allowed: to say nothing of the fact that 2 of the 7 exhibit -(v) and 2 -v before ἐτάσιον. And ἐτάσιος we can now explain completely as to its form: it is a reduplicated formation, *ἐτάσιος, based on a noun *ἐτάση (: the root ET-), like ἐδάδῃ (: ED-), ἀγῶγῃ (: ἀγ-), cf. ἐδάδιμος, ἀγῶγιμος, ἀγῶγιον; and Skr. *ātithis* 'wanderer' also looks to be a reduplicated formation.¹

Of course, I foresee serious objections to the vocalism which I assign to the root ET-, if Gothic *alun* 'year' belongs both with Skr. *ātati* 'errat' and with Latin *annus*, but I have never accepted the equation of Gothic *alun* with *annus*, though I derive *alun* from *otuo-*, which may well be a derivative of ET- 'errare', and is not to be separated from the group to which *féros* 'year'² belongs [with 'prothetic' *av-* due, I fancy, to a syncretism between *ETOS (: Gothic *alun*³) and the group to which Latin *ver* 'spring' belongs]. But of all the cognates ever suggested for Skr. *ātati* 'errat', ἐτός, ἐτάσιος and ἐτησίαι, as explained above, seem to me the clearest, especially when we add to them Thurneysen's very neat explanation of *ōtium* (*Archiv*, 13, 24) as 'unbeschäftigtes Hin- und Hergehen, Müsiggang',—a definition that he might have made much concreter by adducing Eng. *loafs*: Germ. *läuft*.⁴ Besides, [land-]louper, vagrant (vāgrom) furnish excellent illustrations of the meaning; further cf. *lounge* 'an idle gait or stroll' and *stroll* 'an idle and leisurely walk' (from Webster's *Intern. Dict.*).

Further derivatives of ET- 'errare, ire' may easily be found. Let us set up, for instance, a noun *ἔτ-ρος 'goer', with the connotation of 'celer, ἱταμός'⁵ ('praeceps'), comparing for the signification Span. *andador* 'que anda mucho ó con velocidad' (also note *ida* 'impetu'), Germ. *gāngig* 'leicht u. gut gehend' (Heyne: ein gängiger hund <= quasi κύων ἱταμός>), *gānge*=*agilis* (cf. Grimm, *Wort.* s.v. 1239), *gāngel* 'gut zu fusze' (ibid. 1243). Legitimate denominatives to this

¹With ἐτάσιος 'errans' we might compare περ-όσιος 'immense, vast, extraordinary', but 'circumerrans' hardly justifies the developed sense of 'immanis'; and 'praeter-fas' seems a good explanation of περ-όσιος (: όσιος 'iustus'). However, if the rough breathing of όσιος may be safely impugned, an adequate definition of όσιος is 'herkömmlich; fromm' (Eng. *from*, see Skeat's *Concise Etym. Dict.*, s.v. *frame*), which admits of the derivation of *όσιος from ET- 'errare': for the sense, cf. Lat. *antiquos* 'bonus', with the examples of the *Thesaurus* at ii. 179, 249f., rather than at 180, 199f.

²Since this was written Professor Buck has pointed out apparent evidence for *votoi in Greek (See *Glossa*, I. p. 128. But it is possible that *vōra* is to be derived, not from *vō-Fara, but rather from *vō-Fara, with vowel lengthening in composition. This phenomenon, supposed to be limited to Sanskrit (cf. Brugmann, *Grundriss*, ii. 3, p. 80), is perhaps also found in Greek, e.g. in Hesychian *vō-xepuoi* 'γῆ vōvoti elpysalēv'. In explanation of -xepuoi I note Italic *hera* 'saxa' (v. Walde, *woert.*, s.v.), and, though I have not been able to turn the entry up in Schmidt's smaller edition, the following

lemma from Hesychius as cited by Liddell and Scott: χερμάω 'to throw χερμάδες out of a field, and so clear it for cultivation'.—Nor can we be sure that *vōra* did not start from a stem *vōco-*vōtē*; nor is the influence of *vōvōtes* on *vōra* inconceivable.—Professor Buck's remaining evidence, the Socrian adverb *ἐμαρίς* 'homo', may own its vowel color entirely to the synonym *σάρες* 'homo'.

³So far as regards the suffixes in *vōvōtes* and *OTNO-S*, note the syncretic *reterus* 'dotage' (<C'mentis> *eratio*), from *reles-ymos*. The syncretism is more fully illustrated in *vō-apyōs* (<es steni; simplex in -*ē*, *apyōtes*, nom. plur.): Gothic *-airkus* (<no-stem), both suffixes in *apyōvōs*.

⁴For the sense of 'loafs' cf. the following excerpt (cited in *The Century Dictionary*) from Lowell's *Flowery Fifers*: I once heard one German student say to another 'Ich lauf (lofe) hier bis du wiederkehrst', and he began to saunter up and down—in short, to 'loaf'.

⁵*ἱταμός* looks rather like a tautological compound, with a part from *elun* and a part from *vōvō* 'procello': cf. *ἀπραυός* 'butcher', as explained in *Class. Rev.* 20. 253 fn. 3.

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**ἄτρός* would be **ἄτρεϊ*, whence *ἄτρηρός* 'celer, gāngig'; and, with causative sense, *ἄτρνεῖ* 'accelerat' (cf. Fraenkel, *Griech. Denom.* p. 36): though *ἄτρνεῖ* might come direct from **ἄτρός*, cf. *ἐργάτρης*, which Hesychius defines by *παρίσκοπος ἔργων*=quasi Werk-begeher, qui operas accelerat. Nor is the sense of 'celer' left unattested in Sanskrit, where we find *átayas* 'renner, ross,' a plain derivative of *átati* 'errat'.

Note may also be taken of the following Hesychian entries: *ἔσμον· νόστιμον; ἔσμός· ὄχλος, πλήθος, συναθροισμός. κυρίως δὲ ἐπὶ μελισσῶν; ἔσμός· ἡδός ἡδεσμός. πλήθος; ἔσμονω* (Boeoti)· *ἐξελεύσομαι*: here if we look at the definitions *νόστιμον, ὄδός* and *ἐξελεύσομαι*, we would seem to be right in setting up a base **ἐτσομο-* 'gang', though this involves our rejecting the rough breathing of *ἔσμός* as analogical. The current derivation of *ἔσμός* quasi 'settlement' of bees (*ἐξω*) can hardly be defended. The 'swarm' of bees is, above all, the breaking-off of a new colony, the wandering of the young bees from the old hive; it is an *ἄφεςις* (so Aristotle, *H.A.*, 9. 40. 25), an *examen* (cf. Varro, *R.R.* 2. 16. 29, 'cum examen exiturum est'). And if we do sometimes speak, in English, of the 'swarm', even after it has settled, yet 'swarm', though not having the force of *examen*, very distinctly connotes *examen*. And the very passage cited by Liddell & Scott as an attest for the derivation of *ἔσμός* from *ἐξω* exhibits distinctly the connotation of *examen*, viz.: Aeschylus, *Suppl.* 684, *νόσων δ' ἔσμός· ἀπ' ἀστών | ἴζοι κρατὸς ἀτερπής*, where *ἔσμός ἀπ' ἀστών* is spoken of a swarm wandering in the air. The source of the analogical rough breathing, I find, rather in *ἴημι* [cf. Aristotle's *ἀφεςμός* (= *ἄφεςις*) 'examen'], then in *ἐξω*.

In Latin we have some compounds in which a derivative of ET- 'errare' seems perfectly clear. Take the very concrete sense of *pari-et-* 'wall' [from *pari-* < **prri-*: *par-* in *partecta* (cf. Walde, s.v.); cf. *παρά*], or rather, '*περιβολος*', cf. Cicero, *Off.* 2. 29, *parietes-urbis*, and Ennius (Vahlen², *Ann.* 534): 'aut permaceret paries percussus trifaci', where there can be no reasonable doubt that *paries* is the *περιβολος* of a city, though every early Italic house of the hut-urn type, or early Roman house of the *casa Romuli* type, had a peribolic wall. Similarly in Ennius ap. Cic., *Tusc.* 3. 44, 'fana flamma deflagrata, tosti alti stant parietes | deformati atque abiete crispa', we must doubtless recognize in *parietes* the *περιβολοι* of the temples. In *lim-et-* 'cross-path' we also have a rather clear case,² and in *trām-et-*³ (*trām*: *trān-s*:: *ab*: *abs*), same meaning. With *trām-*, cf. *prām-* in *prandium*, and note *trām-a* 'cross(piece)', i.e. 'woof'.

¹ Is this passage, where the MS. reading is *δεσμός*, the source of the gloss given above? Or is *δεσμός* in the gloss a mere lexicographical rhyme, characteristic of the Hesychian definitions? And the idea of *δεσμός* might be approximately hit off by a derivative of *δέν* 'binds' (cf. Eng. *knot*=hand 'δεσμός').

² The only doubt arises from Osc. *līmētum* 'limitum' (von Planta, *Gramm.* ii. No. 127. 29) where, however, the penultimate *i*, if not for *ē* (**līmētum*), cf. *līmētum*=*līmētum* on the same inscription, l. 37), may

stand for *ē* (cf. von Planta, *Gr.* i. § 31), with a special assimilation due to the antepenultimate *i*. Or is *līmētum* only borrowed Latin, after all?

³ I feel great doubt about deriving *semita* 'path' from *se+***mita* (: *meo*). Perhaps **se-it-ita* (: *sedilio*) was, under the influence of *traniet*, changed to *se-it-ita*. Or is *semita* from *se-m-* 'caedere' (cf. *Am. fr. Phil.* 26, 183), and to be etymologically defined by 'schneide' (ibid. 198)?

Shall we also recognize the confix *-et-* in *abiēs*¹ 'fir-tree', which we may explain as a compound of *abi-* 'stream' [: Celtic *abu-, abona, abonna* (cf. Stokes in Fick's *Woert*⁴, ii. 10), Lat. *amnis*] + *et*, i.e. 'stream-goer', cf. sea-faring? It is no assumption that the 'fir' was ship-timber, par excellence, cf. Ennius, *Medea Exsul*, 'utinam ne... | caesa accidisset abiegna ad terram trabes'; Vergil, *Georg.* 2. 68, 'casus abies uisura marinos'; *Aen.* 5. 663, 'pictas abiete puppis', 8. 91, 'labitur uncta uadis abies.' In Greek, ἄβη 'fir' is used by metonymy for 'oar' (=remus). Who shall tell us that 'navis' or 'remus' is not the earliest sense? It can hardly be doubted that ἄβη 'tree, oak' is of subsequent development to ὄβη 'timber', and so *abi-et* 'water-goer' > 'boat' ('oar') may be prior to *abi-et* 'boat-timber; fir', of which the boat (first a dug-out) was built. Similarly, Eng. 'beam' may exhibit an earlier sense than Ger. 'baum' (: base *bhākmō-* or *bhagnō-*, according to Kluge, *Woert.*, s.v. *baum*; and the root BHAK | BHAGH- would seem to be a variant of BHAG- in Skr. *bhājati* 'dividit').

From *abies* and *paries* it is hard to dissociate *aries*, and if *ari-et-* be defined as 'gregi-dux' we get an approach to a sensible analysis. But *-et-* should mean 'wanderer', which is not a less apt designation for a 'ram' than 'der Flüchtige' for a 'buck' (cf. Kluge, *Woert.*, s.v. *bock*); and *ari-et-* may be a tautological compound quasi 'agni-errator' (*ari-*: Lith. *ėras* 'agnus').

We may also find the root ET-, in a long grade, in the enormously productive suffix (i.e. confix) *-ētum* typically used in *arborētum* 'grove of trees; quasi Baumgang'. Thus an *arborētum* is a 'locus ubi arbores errant'; and *-ētum* is an 'erratio', an 'ambulatio', an 'allée', generalized to the sense of 'grove,² lucus', cf. οἶκος (: εἶκος) 'strip, tract of land': so *arborētum* is a 'strip, tract of trees'. We can more easily recognize the sense in *uinetum* 'ubi uina (i.e. uites) errant', cf. Cicero, *Sen.*, 52, 'quam (uitem), serpentem multiplici lapsu et erratico, coercet ars agricularum'; or in *sentietum* 'briar-patch' (the one Plautine example) which has adventitious <c>, due to the analogy of *querctum, ilicetum, fructetum*.³ The assumption of a confix *-ētum* alongside of *-etum* would simplify for us the statement of Paulus-Festus (p. 47, de P.), *dumecta* antiqui quasi *dumiceta* appellabant, quae nos *dumeta*; and thus *salictum* 'willow-tract' would be explicable by syncope from **sāltcētum*,⁴ but there can hardly be any doubt that *salictum* is a participial formation and that *salicta* (sc. loca) means 'willowed places'. Certainly *arbusta* is of the formative type of *onustus*, though *arbus-sta* 'tree-station' is conceivable.

¹ I write *ē* after the Thesaurus and, with that authority, call in question the Hesychian gloss ἄβη ἄδρη, or δὲ ῥέων, but I do not know whether the syllable *-et* has long *ē*, or long *-i* (-*is*), after the current explanation of Plautine *miēti*. For a flexion *-is* *-itis* we might appeal to *ῥέτις* *ῥήτις*; and we shall presently see *ē* in the confix *-ētum*.

² In Whitney's *Eng.-Germ. Dictionary* grove is defined as 'die Baum-Allée', and in Wessely's *Disionario Ingl.-Ital.*, by 'viale d'alberi', but I find nothing to support these definitions in larger works.

³ The *ē* of these words has affected *bu-citum* 'cow-heath', if we are to accept unchallenged the *bucita* of Varro, *L.L.* 5. 164, emended out of *bucitatum*; but it is not inconceivable, as Lindsay thinks (*Lat. Lang.* p. 335), that *bucetum* quasi 'cow-wood' has, like *sentietum*, an adventitious <c>.

⁴ (On syncope in the rhythmical type

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see below.)

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fera with  
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183), and  
Homer, a  
Hesychia  
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Last  
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\*ἔσμος>  
—σέμεσις

(2) I

<sup>1</sup> We can  
asqeta = 'loc  
<sup>2</sup> It is with  
Umbr. *stew*,

I do not feel tempted by Lindsay's explanation (*Lat. Lang.* p. 335) of *arborētum* as a quasi participle from \**arboreo*, *arborēscō* (as *acētum* : *acesco*). If *-ētum* is not a confix, I should want to start with *ueprē-tum* : *ueprēs*, but I cannot think a rare type like *ueprē-tum* was the starting point of the enormously productive suffix *-ētum*.<sup>1</sup> And, outside of Latin, we find a cognate for *-ētum* in Skr. *atasā-m* 'gebüsch, gestrüpp', nor can I conceive of anything more gratuitous, in view of the facts of usage reported by Leo Meyer (*Gr. Etym.* ii. 100), than the division of *αἰμασῶν* 'Steine, Steinwall' into *αἰμ-* + *ατιά* (: Skr. *atasām*), which is what I understand Uhlenbeck to advocate (*ai. Woert.* s.v.). The true cognation for *αἰμασῶν*—advanced hesitatingly by Prellwitz, s.v.—is with Lith. *sēna* 'grenze', Skr. *śimāntas* to which, for the root-derivation, further add Skr. *sayatrām* 'verbindung, befestigung', *śetār-* 'fesseler', *śetu-* 'damm, brücke'; *grenz-zeichen* (? = lapis terminalis). For the suffix, cf. not only *śimāntas* (: *śimān-* 'Markung eines Dorfes'), but more particularly Lat. *sēmentis* 'seeding'. Perhaps also the Sanskrit plant-name *śamantī* 'rosa glandulifera' exhibits, not only the formation but, taking *glandulifera* with emphasis, the meaning also of *αἰμασῶν*, for in the Odyssey *αἰμασῶν* are 'wall-stones'. The root would be *sē(y)-* 'bind 2' (cf. *Am. Jr. Phil.* 26. 183), and Lat. *sēmen* (*sēmentis*) 'seed' would be a real cognate; and, back of Homer, *αἰμασῶν* may have meant 'sling-stones' (cf. Skr. *śāyaka-m* 'missile', and Hesychian *αἰμῶν* : *ὀβελίσκος*). But it seems better to begin with the sense of 'enclosure', and Homeric *αἰμασῶν* 'wall-stones' stands in its relation to the primitive meaning much as *arbusta* 'arbores' stands to *arbuscum* 'arborescens'.

Last let me mention the curious possibility that *-ēt* (from *ET-*) exists in Greek flexion, viz. in the adverbs in *-ω* 'die wir durch wärts ausdrücken' (Delbrueck, *Gr. Ir.* iii. p. 581)—e.g., in *πρὶν γ' ἡμέας ἐλθέμεν ἔξω* 'priusquam nos \**exot* <iter> *erimus*' = before we go the outgoing way. Thus we explain completely the form, as well as the sense, of the pair *πρόσω* : Lat. *porrōd*.

And now, by way of recapitulation, a list of the chief derivatives studied of the root *ET-* 'errare, ire':

(1) *ἐτός* 'errant', *ἐτησίαι* <'uenti> errantes', *ἐτάσιος* 'errans' > uanus,<sup>2</sup> irritus; \**ἐτσμος* > *ἐσμός* 'gang'; \**ὄτπος* 'celer' > *ὄτρπει* 'accelerat'; Lat. *otium* 'loafing'; —*όνεισις* (i.e. \**ουνεσις*) 'comitium':—add *ἔτι*, Skr. *āti* ['going'] <further>?

(2) Lat. *com-et-* 'co-errans', [*σ*] *ἔται* 'comites', Lith. sv- *ētis* 'hospes'.

*pari-et-* 'ambi-errans', *abi-et-* 'flumini-errans', *ari-et-* 'agni-errans' (?).

*lim-et-* 'limi-errans', *tram-et-* 'trans-errans'.

*mil-et-* 'gang-goer', *caelet-* 'sky-goer'.

*alet-* 'wing-goer', *pedet-* 'foot-goer'.

*equet-* 'horse-goer' (*ἱπ[πο]πότης*; Skr. *dāva-patis*).

<sup>1</sup>We can restore the primitive sense to *-ētum* in *aspreta* = 'loca asperas vias habentia.'

<sup>2</sup>It is with *sē(y)-* 'to bind' that we must connect Umb. *śēvo*, Osc. *śēvo* 'toto' (quasi 'verbindung');

and perhaps, also, *αἰώδης* 'thicket' = quasi *δένδρων ὀχυράδης*.

<sup>3</sup>Perhaps *uinus* and *uifer* are to be derived from the root *WADH-* 'procedere, errare'.



## LATIN WORD STUDIES

οικέται 'domi-socii', φυλέται 'tribu-socii', ἐνέται 'lecti-socii'.  
 ἐπέτης 'sequi-errans', ἰκέτης 'veni-errans'.  
 ἀγρότης 'ruri-errans', Goth. *fram-ahs* 'alienus'.

(3) Lat. *inter-pr-et-* 'inter-uadi-errans', *pretium* 'ὁδοιπόριον', Slavic *pratiti* 'comitare'.

(4) Lat. *-ētum* 'allée' > 'grove': Skr. *dtasam* 'thicket'.

(5) The confix *-ot-* in Latin *porrod*, *πρόσσω* 'prorsus'.

EDWIN W. FAY.

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## NOTES ON JUVENAL, APULEIUS, Etc.

IN the Sixteenth Satire, the first topic Juvenal takes up in detail is the impossibility of obtaining satisfactory legal redress from the praetorians. The account has two divisions: (1) you will have a bad time *yourself* in the military court, (2) and what *friend* will come to *support* you?

This second part, beginning at line 25, reads at present thus:

- 25                    'quis tam procul absit ab urbe  
                      praeterea, quis tam Pylades, molem aggeris ultra  
                      ut ueniat? lacrimae siccentur protinus, et se  
                      excusaturos non sollicitemus amicos.
- 29                    'Da testem,' iudex cum dixerit, audeat ille,' etc.

The logic of the whole passage seems to demand at the very beginning of this second division a clear intimation that there *is* a second division and that it begins here. What is needed is a mention of the *friend* (at present implied only by Pylades in line 26), and of what he would *do* when he had got outside the city. In the received text there is no hint that he is to support the plaintiff in court until line 29 (*da testem*) or less definitely line 28.

Can we then by a slight change make the first short question of the second part (*quis . . . praeterea?*) convey all that is made explicit in the following lines? The simplest method is to read

quis tam procul ADSIT ab urbe praeterea?

Merely 'leaving the city' in any direction (*absit*) is not enough. 'Molem aggeris ultra' gives us a clue. I take 'beyond the mound' as possibly having been a common phrase in Rome for 'the praetorian camp,' as to us 'over the herring-pond' means America. The map of Rome shows that a man passing the *agger* would probably be bound for the camp.

If 'adsit' is correct, we find Juvenal in line 26 expanding his thought, as is his custom: he analyses the idea in *adsit* (a friend supporting a man in court) into Pylades, the friend, who *ultra molem aggeris uenit*, i.e. enters the Praetorian camp and court.

*Procul* and *ab* on either side would well account for the attraction of *ul-* into *absit*. The phrase 'to appear in support of any one *far from* somewhere' is so uncommon that analogous instances do not readily present themselves, by which it might be shewn that *adesse* has a strong enough character to

stand unaffected by such a term as *procul*. However, Val. Max. iv. 2. 7. (Cornelia) 'pertinacissime *absenti adfuit*' shews that such a phrase would be quite possible.

APULEIUS' *Metamorphoses*, ii. 5 (ed. Helm). *Maga primi nominis et omnis carminis sepulchralis magistra creditur*.

Surely *numinis*. To say 'she is *believed* to have a great reputation' is absurd: she either had or had not.

*Numen*, it is true, is generally used of gods, but 'tribuitur aliquando et hominibus qui *potentiâ*, dignitate, dominatu, deorum quodammodo uim in terris habent' (Facciol. and Forcell., s.v.). Thus it is used not only of the Senate (in Cic. and Livy) but of dead friends or relations: 'per numen Drusillae deierauit,' Suet. *Cal.* 24, and could well be used of the supernatural powers delegated to a witch.

ii. 29. Iam tumore pectus extolli, iam *salubris uena* pulsari, iam spiritu corpus impleri.

The symmetrical arrangement of these clauses is noticeable. Each consists of ablative, nominative and infinitive, in the same order—with the sole exception of *salubris*. '*Vena salubris*' is intelligible, though a very unlikely phrase: (*saluber*, meaning 'in healthy condition,' is usually found only with *corpus*). Much better sense is attained, and the clause made to coincide in form with the other two, by reading *salebris*, i.e. a perceptible beating of the pulse. For such a use cf. Val. Max. ix. 12, ex. 6, 'guttur *salebris* spiritus prae-grauauit,' and id. vi. 9, ex. 5. The corresponding verb is as common in this sense as the noun is uncommon: e.g. Ov. *M.* x. 289, '*saliunt* temptatae pollice uenae,' and id. *Her.* xx. 139.

x. 2. . . filium probe litteratum atque ob id consequenter pietate modestia praecipuum.

Several scholars have proposed to insert *et* between *pietate* and *modestia*, where it could easily have been lost. Beside this correction, is not *ob id* a marginal explanation of the uncommon *consequenter*, wrongly inserted by some copyist into the text? *Both* phrases cannot stand.

AUGUSTINE, *Confess.* ix. 9. 20 (Teubner). *Socrum etiam suam primo susurris malarum ancillarum aduersus se irritatam sic uicit obsequiis . . . ut illa ultro filio suo *medias linguas* famularum proderet, quibus inter se et nrum pax domestica turbabatur.*

*Medias linguas* is ridiculous. Read *maledicas*, i.e. the 'susurri malarum ancillarum' above mentioned.

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## HERMES, PAN, LOGOS.

THE object of this paper is to supplement Dr. Zielinski's admirable articles on *Hermes und die Hermetik* (*Archiv f. Religionswiss.* viii. 321 and ix. 25) (1) by calling attention to a passage in Aristotle where the triad—Hermes, Pan, Logos—appears, and (2) by showing that there is some probability that the passage refers to a lost work of the rhetorician Alkidamas, the pupil of Gorgias.

(1) Aristotle (*Rhet.* ii. 24, 1401 a 12) is illustrating verbal fallacies: ἐν δὲ τὸ παρὰ τὴν ὁμωνυμίαν, ὡς τὸ φάναι σπουδαῖον εἶναι μὲν, ἀφ' οὗ γ' ἐστὶν ἡ τιμιωτάτη πασῶν τελετή· τὰ γὰρ μυστήρια πασῶν τιμιωτάτη τελετή. (This illustration is undoubtedly taken from Polykrates' *Encomium of Mice*, which is explicitly referred to later in the same chapter, 1401 b 15, οἷον ὃ λέγει Πολυκράτης εἰς τοὺς μῦς κτλ.)

ἡ εἰ τις κύνα ἐγκωμιάζων τὸν ἐν τῷ οὐρανῷ συμπαραλαμβάνει ἢ τὴν Πᾶνα, ὅτι Πίνδαρος ἔφησεν 'ὁ μάκαρ, ὃν τε Μεγάλαις Θεοῦ κύνα παντοδαπὸν καλέουσιν 'Ολύμπιοι.' ἡ ὅτι τὸ μηδὲνα εἶναι κύνα ἀτιμωτάτον ἔστιν, ὥστε τὸ κύνα ὀλόν ὅτι τίμιον.

καὶ τὸ κοινωνικὸν φάναι τὸν Ἑρμῆν εἶναι μάλιστα τῶν θεῶν· μόιος γὰρ καλεῖται κοινὸς Ἑρμῆς.

καὶ τὸ τὸν λόγον εἶναι σπουδαιότατον, ὅτι οἱ ἀγαθοὶ ἄνδρες οὐ χρημάτων ἀλλὰ λόγου εἰσὶν ἄξιοι· τὸ γὰρ λόγου ἄξιον οὐχ ἁπλῶς λέγεται.

It cannot be a mere accident that these three illustrations—Pan, Hermes, Logos—should occur here in succession: they must all be taken from the same work. This work was an *Encomium* of the same type as those of Polykrates and Alkidamas (Blass, *Att. Bereds.* ii. 350 and 370). Aristotle's words ἡ εἰ τις κύνα (not τοὺς κύνας) ἐγκωμιάζων . . . imply that the subject of the *Encomium* was either a dog or a Cynic.

The author—whoever he was—was acquainted with mysticism, and we are justified in seeking a mystical, concealed, signification lying behind these apparent trivialities. Let us take first Pan-κύων.

### PAN κύων.

The epithet κύων as applied to Pan was probably interpreted equivocally as ὁ κύων (partic. of κύω)=ὁ τίκτων: (*Etym. Mag.* κύων . . . ἢ παρὰ τὸ κύω. Hesych. κύων τὸ ἀνδρεῖον μόριον. For κύλλα, the Elean word for σκύλαξ, and Kyllenios, epithet of Hermes, see Kaibel, *Δάκτυλοι Ἰδαίοι*). In the Theban

<sup>1</sup> *Nachrichten k. Ges. d. Wiss. Göttingen, Phil.-Hist. Kl.* 1901, p. 506.

cult, referred to by Pindar in the words which Aristotle quotes, Pan was associated with the Great Mother, as the male with the female principle. As she was Mother of all life, so the Κύων ΠΑΝτοδαπός was Father of all manner of living things.

The pair have an Egyptian parallel in Isis and the Dog Anubis; and as applied to Anubis we find κύων interpreted by 'some' as τίκτων: Plut. *Is. et Os.* 368 F ἐνίοις δὲ δοκεῖ Κρόνος ὁ Ἄνουβις εἶναι διὸ πάντα τίκτων καὶ κύων ἐν ἑαυτῷ τὴν τοῦ κυνὸς ἐπικλήσιν ἔσχεν.

Now Κρόνος ὁ κύων πάντα ἐν ἑαυτῷ = Χρόνος Time, or the revolving year (ἐνιαυτός). This is an Orphic identification: Procl. in *Krat.* 64 ὡς καὶ Ὀρφεὺς τὴν πρώτην πάντων αἰτίαν Χρόνον καλεῖ ὁμωνύμως τῷ Κρόνῳ (Abel, *Orph.* frg. 50). Time is periodic: the year brings forth all things from its womb, and then returns upon itself and engulfs them, as Kronos swallowed his children: Cornutus 6 ὁ Κρόνος λέγεται καταπίνειν τὰ ἐκ τῆς ῥέας αὐτῷ γινόμενα τέκνα, ἐπειδὴ ὅσα ἂν γίνηται κατὰ τὸν εἰρημένον τῆς κινήσεως λόγον πάλιν κατὰ τὸν αὐτὸν ἐν περιόδῳ ἀφανίζεται καὶ ὁ Χρόνος δὲ τοιοῦτόν τι ἐστί. Procl. in *Krat.* p. 61 Νούς γὰρ ἐστὶν ὁ βασιλεὺς Κρόνος . . . αὐτὸς εἰς ἑαυτὸν ἐπεστραμμένος, ὃς γε καὶ τοὺς ἀπ' αὐτοῦ προκίψαντας εἰς αὐτὸν αὖθις ἐπέστρεψεν καὶ ἐνεκολπίσατο καὶ ἐν ἑαυτῷ σταθερῶς ἴδρυσεν. *Ibid.* p. 116 (Abel, frg. 101) γενᾶσθαι μὲν οὖν τὴν πρωτίστην Ἀφροδίτην φασὶν ἀπὸ οὐτῶν αἰτῶν . . . τὸν μὲν γὰρ Κρόνον . . . ὡς τὴν γονίμην δύναμιν τοῦ πατρὸς προκαλούμενον . . . τὸν δὲ Οὐρανὸν ὡς ποιητικὸν καὶ αἴτιον . . . ὡς φασὶν Ὀρφεὺς,

μήδεα<sup>1</sup> δ' ἐς πέλαγος πέσεν ὕψοθεν, ἀμφὶ δὲ τοῖσι  
λευκὸς ἐπιπλύνουσιν ἐλίσσεται πάντοθεν ἀφρός  
ἐν δὲ περιπλομέναις ὥραις ἐνιαυτὸς ἔτικτε  
παρθένον αἰδοίην . . .

I suspect that this Orphic conception of Χρόνος is alluded to by Sophocles: *Ajax* 646 ἀπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος | φύει τ' ἀόηλα καὶ φανέντα κρύπτεται (note the middle κρύπτεται sc. κρύπτει εἰς ἑαυτόν).

The derivation of ἐνιαυτός from ἐν ἑαυτῷ is given in Plato's *Kratylus* 410D, a passage which links those we have quoted with Herakleiteanism and the Logos-doctrine: τὸ γὰρ τὰ φνόμενα καὶ τὰ γινόμενα προάγον εἰς φῶς καὶ αὐτὸ ἐν ἑαυτῷ ἔξετάζον . . . οἱ μὲν ἐνιαυτόν, ὅτι ἐν ἑαυτῷ, οἱ δὲ ἔτος, ὅτι ἐτάζει. This is certainly a reference to the characteristic Herakleitean doctrine that there is one Logos, in the world and in man, and that wisdom is to be found by 'searching in oneself'—ἐδῖξήσμεν ἑμειωτόν (Herakl. frg. 101 Diels). The Reason, Νούς or Logos, πάντα κύει ἐν ἑαυτῷ, and the revolving year is a symbol of its movement, which returns upon itself. (Cf. Schultz, *Pythagoras u. Heraklit*, pp. 63 and 114.)

Another passage in Plato's *Kratylus* (396B) perhaps gives us Herakleitean

<sup>1</sup> Is it possible that the unexplained phrase *μήδεα κύων* in the above passage of Aristotle disguised for the initiate *Μῆτις κύων* = *Μῆτις* (*Μῆτιν σπέρμα φέροντα*

*θεῶν*, Abel, frg. 61) = *Μῆτις* = *σπέρμα* (Abel, frg. 253)? Cf. Kaibel, *op. cit.* p. 515.

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authority for the equation Κρόνος=Λόγος. Κρόνος is derived from κόρος, and Socrates rejects the interpretation κόρος=παῖς. That this rejected derivation of Κρόνος from κόρος νοῦ (=παῖς νοῦ) is Herakleitean seems probable when we remember that for Herakleitus Logos=Αἰών and Αἰὼν Παῖς ἔστι (frg. 52 Diels). Αἰὼν=Orphic Χρόνος. It is curious that in the only passage in Plato (*Gorg.* 482 B) where Socrates uses the 'oath of Rhadamanthys' in its full form μὰ τὸν κύνα τὸν Αἰγύπτιον θεόν, the context is markedly Herakleitean, containing in the same sentence allusions to Herakl. frgg. 51 Diels ἀρμονίῃ τάξου (βίος=βίος), 54 ἀρμονίῃ ἀφανὲς κρείττων, and 49 εἰς ἐμοὶ μύριοι.

For Pan and the λόγος σπερματικός of later speculation, see Cornutus 27 and cf. Heinze, *Lehre vom Logos* 321.

### Κοινὸς Ἑρμῆς.

With these clues to guide us, we may not be wrong if we attribute to the author of the Encomium a knowledge of the mystical Herakleitean interpretation of the proverbial phrase, κοινὸς Ἑρμῆς, as meaning the κοινὸς (ξυνὸς) λόγος of the master. Cornutus 16 διὰ ὃ ἐπὶ τὸ κοινὸν αὐτὸν (τὸν Ἑρμῆν) εἶναι καὶ τὸν αὐτὸν ἐν τε τοῖς ἀνθρώποις πᾶσι καὶ ἐν τοῖς θεοῖς, ὅπου τις εὕρη τι προάγων ἐν τῇ ὁδῷ, συνηθὼς ἐπιφθέγγονται τὸ κοινὸν εἶναι τὸν Ἑρμῆν. Procl. in *Remp.* ii. p. 62 (Kroll) Ἑρμῆς κοινὸς πᾶσιν ἐστὶ τῶν ὁρῶν, τὸν εἰς λόγον ἐν πίστει πρυτανεύον καὶ τὴν μίαν αὐτῶν κατὰ λόγον τάξιν. Suidas s.v. κοινὸς Ἑρμῆς; ὅτι τὸν λόγον ἔχων κοινωκὶνὸν ὁ Ἑρμῆς ἐποίησε πάντα δι' αὐτοῦ. To the Pythagoreans also the phrase was doubtless significant of their principle that all the discoveries of the School were common property; and it lies behind the Pythagorean conception of education, inherited by Socrates and Plato: Iambl. *vit. Pyth.* 43 τὴν παιδείαν ἐπιδεικνύων κοινὴν οὖσαν εὐφυῖαν τῶν ἐν ἐκάστῳ τῷ γένει πεπρωτευκότων τὰ γὰρ ἐκείνων εὐρήματα τοῖς ἄλλοις γεγονέαι παιδείαν. The conception of the common λόγος in all men and in the cosmos justifies the *maieutic* of Socrates (*Maia*, mother of *Hermes*, μῶσθαι=ζήτησις καὶ φιλοσοφία Plato *Krat.* 406 A) and the *dialectical* method of Platonic education. (See especially *Symp.* 206 B ff. and 209 ἡ ψυχὴ κνεί φρόνησιν κτλ., τόκος ἐν καλῷ etc.) Ἑρμῆς κοινωκὶς ὁ τίκτων λόγους ἐν ἄλλῳ as well as ἐν αὐτῷ: *Symp.* 209 ἀπτόμενος γὰρ οἶμαι τοῦ καλοῦ καὶ ὁμιλῶν αὐτῷ, ἃ πάλαι ἐκεί, τίττει καὶ γενῶ (γενῶν λόγους 210 A), . . . καὶ τὸ γεννηθὲν συνεκτρέφει κοινῇ μετ' ἐκείνου, ὥστε πολὺ μείζω κοινωκίαν τῆς τῶν παιδῶν πρὸς ἀλλήλους οἱ τοιοῦτοι ἴσχωσι καὶ φιλίαν βεβαιωτέραν, ἅτε καλλιῶν καὶ βεβαιωτέραν κεκοινωνηκότες.

### Λόγῳ ἄξιοι.

Finally we may compare Aristotle's words οὐ χρημάτων ἀλλὰ λόγῳ ἄξιοι with Herakleitus, frg. 90 Diels πυρός (=λόγου) τε ἀνταμοιβὴ τὰ πάντα καὶ πῦρ ἀπάντων ὅκωσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός. 'Things' (χρήματα)

are only various equivalents of gold, the one standard of worth; so in the cosmos 'things' are various symbols of the Logos, diverse *ὀνόματα* with one meaning (λόγος) or value.

(2) There remains the question: to what author is this Encomium of the Dog (or the Cynic) to be attributed?

I suggest that the author was Alkidamas, and that the work in question was the *ἐγκώμιον Πρώτους τοῦ κυνός* mentioned by Menand. π. ἐπιδεικτικῶν ii. 1 (*Rhet. Gr.* iii. p. 346) παράδοξα δὲ, οἷον Ἀλκιδάμαντος τὸ τοῦ Θανάτου ἐγκώμιον, ἢ τὸ τῆς Πενίας, ἢ τοῦ Πρώτους τοῦ κυνός.

It is true that it has been supposed (Heer. *ad loc.*) that this Proteus is Lucian's ὁ κακοδαίμων Περεγρίνος, ἢ, ὡς αὐτὸς ἔχειεν ὀνομάζων ἑαυτὸν, Πρωτεῖς (Luc. *de morte Peregr.* i; A. Gell. xii. 11) and that consequently this encomium is centuries later than the time of Alkidamas. But Peregrinus was not the only philosopher who called himself Proteus: Apollonius of Tyana was also identified with the Egyptian God: Philostr. *vit. Apoll.* i, p. 6, κνούσῃ δὲ αὐτὸν τῇ μητρὶ φάσμα ἦλθεν Αἰγυπτίου δαίμονος ὁ Πρωτεὺς ὁ παρὰ τῷ Ὀμήρῳ ἐξαλλάττων. ἢ δὲ . . . ἤρετο αὐτόν, τί ἀποκνήσῃ; ὁ δὲ 'ἐμέ' εἶπεν. It cannot therefore be taken as certain that the subject of the Encomium mentioned by Menander was Peregrinus; and there is no reason against the natural supposition that this Encomium and the *Encomium of Penia*, like the *Encomium of Death*, with which they are coupled, were by Alkidamas. Πρωτεὺς ὁ κυνός may be some early Cynic, otherwise unknown to us.

If this supposition is correct, it is worth while to recall that Proteus (or Prateus) and Dyas in the Pythagorean *ἱερὸς λόγος*=Orphic *Λιθίη* and *Χάος*, Abel frg. 52.<sup>1</sup> This pair—the Monad and the Dyad—equated with the *πέρας* and *ἀπειρία* of late Pythagoreanism, are the male and female principles. The Protean monster of the Orphic cosmogony (*παιτοδοπαῖς μορφαῖς θηρίων ὑδαλλόμενος*, Abel frg. 36) is Protogonos and Zeus πάντων διατάκτωρ καὶ ὅλου τοῦ κόσμου, διὸ καὶ Πᾶνα καλεῖσθαι (ibid.). It is easy to see how in an Encomium of Proteus the Dog, which was full of mystical allusions, we find Pan, the κύων παιτοδοπάς.

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<sup>1</sup> Cf. frg. 85 *Λιθὴν μὲν καὶ Χάος* (κατὰ τὸν Ὀρφέα, Πρωτεὺς δὲ καὶ Χάος) κατὰ Πυθαγόραν. In place of the names here supplied by Usener, I conjecture *Πρωτεὺς δὲ καὶ Δεατ*.

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RNFORD.

I conjecture

## VARIA GRAECA.

### I. χωρίον, 'PASSAGE.'

Λ 755 κτείνοντές τ' αὐτούς, ἀνά τ' ἔντεα καλὰ λέγοντες.  
schol. A intermarg. ἐν ἄλλῳ χῳ λέγοντες.

As the apparent variant is in the text, Ludwich alters the scholion into ἐν ἄλλῳ χω[ρί]ς τοῦ ᾧ ἑλόντες, which has not been found in any MS. so far. The only noticeable point *prima facie* about λέγοντες is that it (of 1 pers. pl.) is an ἄπαξ λεγόμενον (we have λέγων and λέξοντες). Therefore I would read [οὐκ] ἐν ἄλλῳ χω[ρί]φ λέγοντες. Ludwich's index to his *A.H.T.* gives cases of the omission of οὐ or οὐκ in the scholia. We need not restrict χῳ or χῳ to χωρίς. There is too much tendency to restrict usage in matters of language. At one time it was believed that μήποτε was the property of Didymus! χωρίον 'passage' does not occur (apparently) in the scholia we possess, τόπος however does (Ludwich, Index). Compare the note on H 96

ὦ μοι ἀπειλητῆρες Ἀχαιῶδες οὐκέτ' Ἀχαιοί

ἐν ἄλλῳ ὑβριστάι. We must supply in sense χωρίφ, for the reference is to Callim. *Del.* 69, where this is the meaning of ἀπειλητῆρες.

χωρίον='passage' occurs first in Herodotus ii. 117, where, after citing one passage from the *Iliad* and two from the *Odyssey*, he says, κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τούδε τὸ χωρίον οὐκ ἦκιστα ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ Ὁμήρου ἐστὶ τὰ Κύπρια. Valckenaer, 'nimis forte suspiciosus,' as he says himself, removed τὸ χωρίον, on the ground that the classical authors did not use the word in this sense. But our opinion should follow the evidence, we must not alter the evidence to suit our opinion. The ancients did not quote with much exactitude, but where they do quote for a purpose, we cannot quarrel with their expressions. Thucydides i. 97 has χωρίον in an allied if not identical metaphorical sense 'this province.' Valckenaer also removed τόπος from the first passage in which it occurs in this sense, Xen. *Mem.* ii. 1. 20, where Xenophon quotes Epicharmus. By the time of the scholia both words were in common use; the lexia give a fair catena from Polybius onwards. (Polybius also appears to contain the first reference to a graphical error, xii. 4 a. 4.) I may add some cases from Galen, whose accuracy in citation inclines him to dwell on 'passages': v. 380 Kühn ἐν βιβλίῳς ἢ χωρίοις βίβλων, 488 ἅπαν τοῦ βιβλίου χωρίον, vii. 308 ἐν οἰκείῳ τούδε τοῦ λόγου χωρίφ, 439 κατ' ἐκεῖνο

μάλιστα τοῦδε τοῦ λόγου τὸ χωρίον, xii. 358 καὶ νῦν καὶ κατ' ἄλλα χωρία τῆσδε τῆς πραγματείας, xiii. 646 ἐγγύς τι τῆς μέσης χώρας τοῦ βιβλίου, xv. 409 οἱ δὲ παλαιοὶ ἐξηγηταὶ ἄλλως λαμβάνουσι τὸ χωρίον, xvii. i. 527 κατ' ἐκεῖνο τοῦ βιβλίου χωρίον, 732 ἐν τούτῳ τῷ χωρίῳ τοῦ συγγράμματος, sim. 732 xvii. ii. 450, xviii. ii. 438 κατ' ἐκεῖνο τὸ μέρος τοῦ βιβλίου. The synonym τόπος is less frequent: vii. 870 ἡμεῖς δὲ οὐκ αὐτὰ μόνον ἀλλὰ καὶ τοὺς τόπους αὐτοὺς καὶ τὰ κεφάλαια μνηύσομεν, ὑπὲρ τοῦ ῥᾶον εὐρίσκειν τὰ βουλόμενα, xiii. 530 κατὰ τὸν αὐτὸν τύπον τοῦ βιβλίου. Later both words are normal. There seems therefore no reason to deny χωρίον to scholia which were put together at least two or three centuries after Galen's time.<sup>1</sup>

## II. ἐν τινι, ἐν τισι.

My explanation of ἐν τισιν 'Ηρωδιανός as 'Herodian in some passages' in schol. E 118 (*C.Q.* 1908, 216) may be further supported by two passages from Galen: xv. 25 ἀλλὰ καὶ ὁ Σαβίνος αὐτὸς εὐδολὸς ἐστὶν ἐκ τῶν αὐτοῦ καταφενδόμενος, οὐχ ὑπ' ἀγνοίας ἐσφαλμένος, ἢ πάντως ἂν ὀνομαστὶ προσέγραψε τὸ βιβλίον ἐν ᾧ ταῦτα ἀπεφάνητο· νῦν δ' οὕτως ἔγραψεν οὔτε γῆν ὡς ἐν τινι Ξενοφάνη. xvi. 725 τρία δ' ἐστὶν ἃ ἔγραψε συμπτώματα, πρῶτον μὲν κοιλίης περίσσεια, ἐφεξῆς δ' αὐτῆς τὸ πρὸς ἀνάγκην ὑγρὰ χαλᾶν, ὅπερ ἐν τισι διαχωρεῖν εἴωθε λέγειν.

## III. SURVIVAL IN ANCIENT LITERATURE.

*C.Q.* 1908, 66 sq. I endeavoured to prove the truth of Proclus' statement, του ἐπικού κύκλου τὰ ποιήματα διασώζεται καὶ σπουδάζεται, by adducing the usage of σώζεσθαι and similar terms in Plutarch, Pausanias and Stephanus of Byzantium, with the object of showing that if Greek historians and antiquaries were accustomed to take account of the survival or loss of a literary work, it was unreasonable to deny the same habit to Proclus, and therefore to question his veracity. I may now reinforce this evidence by the usage of Galen, the most encyclopaedic, scrupulous and critical of men, who devoted no little of his life to the detection of the forgeries and additions which disfigured the Hippocratican copies:

v. 688 τὸ γὰρ σύγγραμμα παρὰ πᾶσι ἀνθρώποις ἐστὶν.

vii. 903 τῶν δ' ἔμπροσθεν, ὧν γε καὶ πρὸς ἡμᾶς ὑπομνήματα διασώζεται, πολλοὺς μὲν καὶ μακροὺς λόγους καταγεγραμμένους εὐρεῖν ἐστι.

xi. 221 ἐγὼ μὲν οὖν εἰ καὶ μηδὲν ἐσώζετο Ἑρασιστράτου βιβλίον ἀλλ' ἥδ' πάντα ἀπολώλει, καθόπερ τὰ Χρυσίππου κινδυνεύει παθεῖν, τοῖτο τοῖς μαθηταῖς ἂν αὐτοῦ . . . ἐτίστευσα.

<sup>1</sup> Ξ25 λάκει δὲ σφί περὶ χοροῦ χαλκοῦ ἀπειρή.

In the Oxford edition the intermarginal scholion on this line is printed in the footnote, as if partly undecipherable: it runs in the MS. *ἐν τινι* (*ἐν* MS.)

χρόνον σημαίνει· βούλεται δὲ νῦν ἀντὶ τοῦ ἐλελκεῖ, sc. aorist for pluperfect; the same comment expressed by οἱ μὲν ἠλλάχθη τὸν χρόνον in the longer version.

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ἐχουσιν

xiii. 64  
καὶ Μενεκρο  
ἐν τῇ γῶ  
εὐρον.

786 π

xv. 23  
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is such loss  
ἡγεμισμένοι

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καθ' αὐτὸν  
δ' ἥδη διέ  
αὐτῶν, τὰς γ

67 δπ  
πολὺν δὴ μά

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xvii. 6  
σπανίξει.

1006  
κατὰ τὸ περ

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βιβλίον Ἰπ  
αὐτοῦ τῶν  
βιβλίων.

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νῦν, ἢ τάχα  
παλαιῶν βιβ

529 σ  
καὶ ἀρτηριῶν

xix. 13

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καὶ τῶν Νεμ

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the Cycle,  
Quellenunter

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xii. 446 ἔγραψε γὰρ τέτταρα βιβλία [Crito] κοσμητικῶν, ἃ πάντες ἔχουσιν.

xiii. 642 καὶ Σωρανῶ δὲ τὰ περὶ φαρμάκων γεγραμμένα ἀναγνοῦς ἅπαντα, καὶ Μενεκράτει καὶ Κρίτωνι καὶ Δαμοκράτει καὶ τοῖς ἄλλοις ὅσοι δόξαν ἴσχουσιν ἐπὶ τῇ γνώσει τῶν φαρμάκων, παρὰ οὐδενὶ τούτῳ τὸ γεγραμμένον ἄρτι φάρμακον εἶρον.

786 πέντε δὲ σώζεται τοῦ Κρίτωνος, ἔξωθεν τῶν κοσμητικῶν.

xv. 23 ἐγγωρεῖ δὲ καὶ γραψάντων αὐτῶν μὴ διασωθῆναι. He then gives a series of reasons accounting for the loss of books, and concludes by asking how is such loss strange ὅπου γε καὶ παρὰ τοῖς Ἀθηναίοις εὐρίσκονται τινες εὐδοκίμως ἠγωνισμένοι κωμικοὶ τε καὶ τραγικοὶ ποιηταὶ δράμασιν οὐκ ἐτι διασωζόμενοις.

26 ὁλον δὲ ὅτι καὶ ὁ Μένων ἐκείνος ἀναζητήσας ἐπιμελῶς τὰ διασωζόμενα καθ' αὐτὸν ἐτι τῶν παλαιῶν ἱατρῶν βιβλία, τὰς δόξας αὐτῶν ἐκείθεν ἀνέλεξато, τῶν δ' ἥδη διεφθαρμένων παντάπασιν, ἢ σωζομένων μὲν οὐ θεωρηθέντων δὲ αὐτῷ, τὰς γνώμας οὐκ ἠδύνατο γράψαι.

67 ὅπου γὰρ καὶ συγγράμματα πλείστα παλαιῶν ἀνδρῶν οὐκ ἐτι σώζεται, πολὺ ὃ μᾶλλον οὐδὲ τὰς ἀγοραίους δόξας εἰκὸς ἐστὶν αὐτῶν διασωξέσθαι.

705 πρόδηλον οὖν ὡς ἡ οὐ σώζεται τὰ γραφέντα ὑπ' αὐτοῦ βιβλία θεραπευτικὰ τῶν ὀξέων νοσημάτων . . . ἢ ὅλως οὐκ ἐγράφη.

xvii. 605 τὰ τοῦ Ζεύξιδος ὑπομνήματα μὴ κέτι σπουδαζόμενα σπανίζει. This is a double parallel.

1006 'Ρούφος δὲ φησι Διογένη τὸν Ἀπολλωνιάτην μόνον ἐναντίως ἀποφήνασθαι κατὰ τὸ περὶ φύσεως δεύτερον· ἐγὼ δὲ οὐκ ἐνέτυχον τῷ βιβλίῳ.

xviii. 1. 379 ἐτέρωθι διδάσκειν ἐπηγγείλατο, οὐ μὴν διασώζεται γε τοιοῦτον βιβλίον Ἰπποκράτους περὶ ἀδένων οὐλομελῆς, οὐ μὴν οὐδὲ ἐμνημόνευσέ τις περὶ αὐτοῦ τῶν ἔμπροσθεν ἱατρῶν, ἀλλ' οὐδ' οἱ τοὺς πίνακας ποιήσαντες ἴσασι τὸ βιβλίον.

512 πολλὰ καὶ κατὰ τὸ βιβλίον τοῦτο γράψαι ἐπηγγείλοντο μὴ σωζόμενα νῦν, ἃ τάχα μὲν οὐδ' ὅλως ἔγραψεν ἢ οὐκ ἐσώθη, καθίπερ καὶ ἄλλα πολλὰ τῶν παλαιῶν βιβλίων οὐκ ἐτι σώζεται, περὶ ὧν τῆς ἀπωλείας πολλοὶς γέγραπται.

529 σώζεται δὲ οὐ κατὰ τὰ προκείμενα νῦν ἐν τῷ λόγῳ χωρία φλεβῶν καὶ ἀρτηριῶν συγγραφῇ.

xix. 13 διὰ Μαρτιάλιον, οὗ δύο βιβλία διασώζεται τῶν ἀνατομικῶν.

57 καὶ τῶν ἐξηγησαμένων γε τὸν ἄνδρα τοῦ γε διδάσκαλου Πέλοπος εἴ ποὺ τι καὶ τῶν Νεμισιανῶν ἔχοιεν, ἐστὶ δ' ὀλίγα τὰ διασωζόμενα.

No one can disregard these passages; and to refuse to extend their precedent to Proclus, a mystic who had no interest in the survival or loss of the Cycle, is levity, only to be accounted for by the unreal criteria of *Quellenuntersuchung*.

The Christians, at least the Christians of the second century, when they were under the eye of the heathen, may contribute testimony: Justin, ed. Otto,

χωρία τῆσδε  
v. 409 οἱ δὲ  
ἐκείνο τοῦ  
732 xvii. ii.  
m τόπος is  
αὐτοῦ καὶ  
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τὸ βιβλίον  
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χωρεῖν εἴωθε

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Galen, the  
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τοῦ θαλάσσει, sc.  
nment expressed  
longer version.

iii. 54. . . . μὴ ἡμῖν τὰς βίβλους ταύτας ἀλλὰ Ἰουδαίοις προσήκειν, διὰ τὸ ἔτι καὶ νῦν ἐν ταῖς συναγωγαῖς αὐτῶν σὼζεσθαι. Of the Jewish scriptures this statement cannot be impugned. 120 τοῦτον σὼζεσθαι τὸν ὕμνον παρὰ πολλοῖς ὧν ἴσμεν συμβαίνει. The Sibyl, ἥς τὰς βίβλους ἐν πάσῃ τῇ οἰκουμένη σὼζεσθαι συμβαίνει. Clement Alex. has an equivalent, 1105 Migne=184 Sylb. Ἐπιφάνης οὗτος, οὗ καὶ τὰ συγγράμματα κομίζεται. Athenagoras, it must be confessed, exaggerates when he says (17 A Otto) ὁ τύπος ἔτι καὶ νῦν ἐν Κορίνθῳ σὼζεται of the same statue of which Pliny says (xxxv. 12. 43) '*servatum in Nymphaea donec Corinthum Mummius euerteret tradunt*.'<sup>1</sup> Pliny himself confirms Athenagoras' habit and worse when he says (N.H. praef. § 21) *scito enim conferentem auctores me deprehendisse a iuratisissimis et proximis ueteres transcriptos ad uerbum neque nominatos*.

T. W. ALLEN.

<sup>1</sup> Porphyrius *uit. Pythagorae*, c. 4 Didot ἄλλοι δ' ἐκ Θεαινοῦς τῆς Πυθαγόρας, τὸ γένος Κρήσιος, υἱὸν Τηλαυγῆ Πιθαγόρου ἀναγράφουσι καὶ θυγατέρα Μυῖαν, οἱ δὲ καὶ

Ἀργινώτην, ἣν καὶ συγγράμματα Πυθαγόρεια σφίζεθαι. The statement goes back to ἄλλοι.

EM

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φιλοτιμίσ

NO. XI

## EMENDATIONS OF THE EPISTLES OF JULIAN.

383 D οὐδὲ ὁ Ῥῆνος ἀδικεῖ τοὺς Κελτοὺς, ὅς τὰ μὲν νόθα τῶν βρεφῶν ὑποβρίχια ταῖς δύναις ποιεῖ.

ποιεῖ Heyler 'e libris suis scripsit pro πέμπει,' says Hertlein. Neither verb looks very satisfactory; Julian probably wrote πνίγει, cf. 446 A, τοῦ Νείλου ταῖς δύναις ἢ ταῖς Εὐφράτου . . . ἐναποπνιγέντα. The Celts tested, or were fabled to test, the legitimacy of children by throwing them into the Rhine; cf. Nonnus, *Dionysiaca*, xlvī. 54-62.

401 D μείζον γάρ ἐστιν ἢ κατ' ἐπιστολήν . . . ἐπεὶ καὶ φαῖν δέ σοι καὶ ταῦτα φράσω δι' ὀλίγων.

'Desunt quaedam,' says Reiske, and Hertlein suggests ἐπεὶ φαῖν ἂν σοι καὶ ταῦτα' φράσω δὲ δι' ὀλίγων. Better I think ἐπὶ κεφαλαίον δέ, on which δι' ὀλίγων may be a gloss, but Julian has a habit of doubling phrases, e.g. τυχὸν ἴσας, οἰοεὶ δίκην, so that he may have written both.

403 B καὶ τῇ αὐτοῦ χειρὶ' λῆς ἐρίφων καὶ τῆς ἐν τοῖς χειμαδίοις θήρας τῶν προβατίων.

For λῆς one MS. (V) gives λῆς. Read ἀλῆς. Julian writes from winter quarters in Gaul, where time hung heavy on his hands; his officers indulged in hunting doubtless, which the philosopher contemptuously calls the chase of kids and sheep (V has προβαταγρίων, whence Hertlein conjectures προβάτων τῶν ἀγρίων, but were there any wild sheep in Gaul?). I take the meaning to be: 'I am sick of the hunting of wretched animals, which is all the conversation of the mess-room; do you come and cheer me up'. ἦκε πρὸς τὸν φίλον, he continues.

Cf. Philostratus, *Vita Apollonii* vi 13, ἀλῆς Εὐφράτον καὶ μικροψύχων λόγων.

404 D *Ep.* 33. I give this graceful little letter to Dositheus in full, as it has been utterly ruined by scribes and editors between them. Μικροῦ μοι ἐπῆλθε δακρύσαι' (καὶ τοι γε ἐχρῆν εὐφημεῖν τοῦνομα τὸ σὸν φθεγγόμενον') ἀνεμνήσθην γὰρ τοῦ γενναίου καὶ πάντα θαυμασίου πατρὸς ὑμῶν' ὃν εἰ μὲν βρῶσεις, αὐτὸς τε εὐδαίμων ἔσῃ καὶ τῷ υἱῷ ὡσεις, ὥσπερ ἐκεῖνος, ἐφ' ὅτῃ φιλοτιμῶσεται, βραθυμίας δὲ λυπήσεις ἐμέ, σαυτῷ δὲ ὅτε μηδὲν ὄφελος μέμψῃ.

NO. XII. VOL. III.

T

I have corrected the punctuation of the opening clauses, taken ὑμῶν for ἡμῶν from Reiske, and emended βίῳ to νίῳ. Cf. *Ep.* 77, where the solitary MS. has corrupted σέβεσθαι to σείεσθαι and σεβόμενος to σενόμενος.

416 C εἰ μὲν τι συνῆδιν ἐμαυτῷ τοῦ πρὸς σέ γιγνομένου καὶ κατὰ μικρὸν ἐλλιπύντι.

Cf. 418 B, ἐλλιπόντα τι τοῦ πρὸς σέ καθήκοντος, but γιγνομένου cannot mean this. Julian wrote *τεινομένου*. This use of *τείνεσθαι* in the middle or passive is first found in Plato, and occurs also in Libanius; cf. too Julian 442 D, ὁ παρ' ἡμῶν ἔρως ἐπὶ σοὶ τέταται.

444 A τούτων δὲ πάντων ὑπερορῶν, ὅτι καὶ τὸν ἰδίως . . . ἐπέγνωκας καὶ τὸν κοινῶς καὶ γενικῶς ἀνθρώπων ὑφ' ἡμῶν τῶν ὀνιμαθῶν ἀγνοοῦμενον, ἀνθ' ὅτου πρὸς τῶν θεῶν εὐλαβεῖσθαι ἔφη, μὴ τρίτον προσκρούσης;

I do not know what this as so printed is supposed to mean, but it is easy to put it straight; we only want a comma instead of a colon after ἐπέγνωκας, the words ὅτι ἀγνοοῦμενον are parenthetical, the missing word after ἰδίως is ἕκαστον (cf. *Ep.* 77, ἰδιά δὲ ἑκάτέρῳ). ἀνθ' ὅτου in late Greek may be interrogative.

446 C ἤλθες καὶ ἐποίησας, ἤλθες γὰρ δὴ καὶ ἀπὸν οἷς γράφεις· ἐγὼ δέ σε μὰ ἔμην ἂν δὲ φύλαξας ἐμὰν φρένα καιομένην πόθη.

As Reiske remarks these words seem to be a citation from Sappho, but neither his restoration nor the others quoted by Hertlein make any approximation to being verse. From Wesseling's ἂν (sic) δ' ἔφλεξας I take the correction of φύλαξας, and would write:

ἤλθες — — — ἐγὼ δέ σε μαιόμαν'

ἂν δ' ἔφλεξας ἐμὰν φρένα καιομένην (malim δαιομένην) πόθη.

The metre is that of Sappho, frags. 32–37 (Bergk). To restore καὶ ἐποίησας with any approach to certainty seems hopeless. καὶ μ' ἐδύνησας is near the letters, but though Sappho says Ἔρος με δόνει she could hardly say σύ με δόνει. ἤλθες δὴ παῖς ἤλθες, or a dozen other guesses are obvious enough. A few lines further on the words πρὸς κόρον ἀρκέσαι look like another quotation from the same ode. Cf. 376 D: ἤλθες Τηλέμαχε, φησὶ τὸ ἔπος (*Od.* π 23, ρ 41). ἐγὼ δέ σε καὶ εἶδον ἥδη τοῖς γράμμασι. Theocritus xii. 1, 2.

382 C περιμένειν, read περιμενεῖν. 390 D τὸ <μὲν> μέλι. 396 B ὃ γε μὴν (for μέν). *idid.* καὶ <τὴν> δικαστῶν. 397 A στήναι for στήσαι. 413 A χρῆ for ἐξῆ: χ was written ξ and ξρῆ emended to ἐξῆ. 414 C Γαλατικούς <τόπους>. (αἰγιάλους in one MS. has got in from 414 D). 433 C ἐκείνων μὲν γούν? 435 B καὶ πρᾶγμά γε. 442 B Omit πρὸ ἡμῶν and two lines further on read πρὸ <ἡμῶν> ἀποφαινομένοις. 445 B ἔμελεν for ἐμελλεν. *Ep.* 74 γράψασιν for δρᾶσασιν?

ARTHUR PLATT.

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after ἰδίως is  
interrogative.

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Sappho, but  
approximation  
correction of

καὶ ἐποιήσας  
ar the letters,  
ρὺ με δόσεις.

A few lines  
on from the  
41). ἐγὼ δέ

5 B ὅ γε μὴν  
413 A χρῆ  
οὐς <τόποις>  
ν μὲν γούν?  
then on read  
4 γράψαν

UR PLATT.

## THE ORIGIN AND FORM OF AEOLIC VERSE.

THE Aeolic dimeter and trimeter constitute so considerable a part of Greek lyric and dramatic poetry that the correct apprehension of their form is a matter of great moment. The Greek metricians comprehended this rightly,<sup>1</sup> in the main, but in the first half of the nineteenth century the doctrine of these learned men was supplanted by a new theory that attempted to apply the principles that underlie modern poetry to the explanation of the undoubtedly complex rhythm of these clauses.<sup>2</sup> Many scholars persistently maintain this theory. It is not difficult to discover why it was invented (it is absolutely new) and why it remains attractive. That the quantitative rhythms and metres of Greek poetry should seem complicated to men whose language is accentual is inevitable, whereas modern metres and rhythms are notoriously simple. The limitations imposed upon poetic form by accentual speech are extreme. No modern poet, for example, has attempted Ionic or Cretic measures. Again Greek music was simple, and both music and dance were under the control of the singers, but modern music is a complex art, and casts language in an iron mould. Nevertheless musical expression must be the basis of comparison, so far as we allow ourselves to institute it, between ancient and modern rhythms. The attempt to conform Greek lyrics to the elementary—and uncertain—rhythms of modern poetry that is merely read or recited implies a fundamental misconception of relations. Greek lyrics were melic. Agathon, in the *Thesmophoriazusae*, sings as he composes. These Greek songs were never intended to be *read* by anybody, Greek or barbarian.

It is now a commonplace of Comparative Metre that the primitive poetic form in Aryan speech was a dimeter of eight syllables. The language was quantitative, but the order of longs and shorts was not yet regulated (ο ο ο ο ο ο ο ο). This dimeter is found in the Avesta, where two dimeters, separated by diaeresis, form a tetrameter, and two tetrameters are united in a distich. The first ordering of quantities appears in the Vedas. The seventh, sixth and fifth syllables of the octosyllabic dimeter are respectively short, long, short; the final syllable remains aneeps. This gives an iambic metre in the second half (ο ο ο ο — — —). The

<sup>1</sup>In *Harvard Studies in Classical Philology*, xviii. (1907), pp. 1 ff., I have endeavoured to demonstrate that the principles propounded by Heliodorus and Hephaestion suffice for the analysis of the Aeolic lyrics in Greek Comedy. In the present discussion

I shall attempt to prove that this theory of analysis is in accord with the probable origin of Aeolic verse, and I shall draw my illustrations mainly from Sophocles.

<sup>2</sup>Apel, Böckh, Rosbach-Westphal.



quantities of the first metre of the Vedic dimeter remain practically unregulated, although preferences are manifest.<sup>1</sup>

The distich of the Avesta, with its four dimeters arranged pair and pair, is an impressive means of dignified expression, elevated by its form above ordinary prose speech, but it is not rhythmical. Poetic impulse, however, could not long be held in check and the rhythmizing instinct that gave melodic form to the second half of the primitive dimeter in India found early expression also among those other more highly gifted men of Aryan speech who in the third millennium before Christ began to make their way from the north-western regions of the Balkan peninsula into the land which afterwards was to be known as Greece. They also gave rhythmic form first to the close of the primitive dimeter,—the rhythmizing impulse operated backward. Among the ancestors of the Ionian poets this impulse regulated the order of quantities, as in the Vedas, by fixing a long syllable in the even places of the dimeter (sixth, fourth, second), with the gradual evolution through various probable stages of the logaoedic, iambic and trochaic dimeters. Their brothers, who in course of time made their way across seas and settled Aeolis, metrized differently. Their early bards sang to the people in forms that we first meet, at the end of a great period, in the highly developed verse of Alcaeus and Sappho; but long before this these forms, either by inheritance from north-eastern Greece or more probably by happy return across the sea, had been fixed in the popular poetry of Greece, where they had remarkable vogue. Both the comic poets, as we should have expected, and Euripides, as also we should have expected (*Ranae* 1301 ff.), laid these songs of the people composed in Aeolic metre under contribution, as the metrical constitution of certain lyrics in Aristophanes and Euripides proves. But exalted sentiment not less than popular feeling and emotion found adequate expression in Aeolic rhythm and the study of its form and significance is fundamental to the proper appreciation of Pindar, Bacchylides and Sophocles.

The musical number in which the poetic impulse of early Aeolian singers found satisfactory rhythmical expression was the choriamb. This is the fundamental metre (foot) in Aeolic verse. The first half of the primitive dimeter in which it appeared remained with quantities practically unregulated (0 0 0 0 — — —) even in the fifth century. The principle that unconsciously prevailed was exclusion in selection. Nine of the sixteen possible forms that the first metre

<sup>1</sup>The facts have been ascertained with great patience and are clearly stated. See Hermann Oldenberg, *Die Hymnen des Rigveda*, vol. i., *Metrische und textgeschichtliche Prolegomena* (1888), pp. 1 ff. From a following table (p. 14) it appears that of the sixteen possible forms of the first metre (two units in four places) fifteen occur. The four that predominate are, in the order of preference, — — — —, — — — —, — — — —, — — — — (— — — — is not found). See also E. Vernon Arnold, *Vedic Metre in its Historical Development* (1905), pp. 149 ff. On the metres of the Mahābhārata, see E. Washburn Hopkins, *The Great Epic of India, Its Character and Origin* (1901), pp.

191 ff. The final metre of the gōka is iambic (p. 239). For the Vedic acatalectic and catalectic trimeter of twelve and eleven syllables, ending respectively — — — — — and — — — — —, see Oldenberg, *op. cit.*, pp. 42 ff., Arnold, *op. cit.*, pp. 175 ff., and (for the Mahābhārata and Rāmāyana) Hopkins, *op. cit.*, pp. 273 ff. It is one of the many services rendered to metrical science by Rudolf Westphal that he noted many years ago the Avestan and Vedic dimeters and trimeters and pointed out their significant bearing on Greek metres. See *Zur vergleichenden Metrik der indogermanischen Völker*, Kuhn's Zeitschrift, ix. (1860), pp. 437 ff.

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might assume are found in Sophocles and Aristophanes. These are starred in the following list:

|         |         |          |         |
|---------|---------|----------|---------|
| 1. ———* | 5. ———* | 9. ———*  | 13. ——— |
| 2. ———  | 6. ———* | 10. ———* | 14. ——— |
| 3. ———  | 7. ———* | 11. ———* | 15. ——— |
| 4. ———  | 8. ———* | 12. ———* | 16. ——— |

Besides this polyschematist dimeter (Heph. xvi.) two others often occur in Aeolic verse, the Glyconic, with the quantities in the first two places of the octosyllabic dimeter unregulated (o o — — — —), and a third dimeter with choriamb in the first metre and Glyconic cadence in the second (— — — — — —).

The genetic connexion and rhythmical relation of these three dimeters to one another is certain, I think, and it may be expressed in simple graphic form:

|             |   |
|-------------|---|
| o o o o — — | 1 |
| o o — — — — | 2 |
| — — — — — — | 3 |

The rhythmizing impulse pressed steadily towards the choriambization of the primitive dimeter and it operated from the close back to the beginning. In the second stage it resulted in the Glyconic, with final cadence, in the last two syllables, that had been developed in the first stage. In the third stage the first metre became choriambic and the dimeter ended with the double final cadence developed in the two preceding stages. The process was natural and it was unconscious. The assumption that the second dimeter was derived from the first (or the first from the second!) by shift of quantities in the fifth and sixth places from the beginning ("Anaklasis," "Quantitätsverschiebung") postulates a procedure so artificial as to be incredible.

The following are examples of the polyschematist dimeter in Sophocles:

1 ὦ παῖ, παῖ δυστανστάς | Ἥλέκτρα ματρός, τίν' αἰὶ (El. 121 f.); 6 οἱ τε μέσσαν  
Μηλῖδα παρ (Tr. 636 f.); 7 οὕτω δὲ τὸν Καδμογενῆ (Tr. 116); 8 εἰπόντος δὲ μὴ  
φθονερὰν (Ph. 1141); 9 καὶ γὰρ ἐμοὶ τοῦτο μέλει (Ph. 1121); 10 τοίους ἀμφὶ νῶτ'  
ἐτάθη (Ant. 124); 11 τί ρέζοντες ἀλλοκότῳ (Ph. 1191); 12 πόθεν γὰρ ἔσται  
βιοτά; | τίς δὲ ἐν αὔραις τρέφεται (Ph. 1159 f.).

Note the correspondences in strophe and antistrophe in the following:

κοῦποτ' αὖθις ἄλλα μ' ὁ παγ|κοίτας Ἄιδας ξῶσαν ἄγει  
πετραῖα βλάστα δάμασεν | καὶ νιν ὄμβροι τακομέναν  
— — — — — — — — — — — — — — — — (Ant. 810 f. = 827 f.)

φθογγὰ του στῖβον κατ' ἀνά|καν ἔρποντος, οὐδέ με λά|θει  
ἀλλ' ἢ που πταίων ὑπ' ἀνά|κας βοᾷ τηλωπὸν ἰω|άν  
— — — — — — — — — — — — — — — — (Ph. 206 f. = 215 f.)

ἐκείνος οὔτε στεφάνων=καὶ πρὶν μὲν αἰὲν νυχίου  
— — — — — — — — — — — — — — — — (Aj. 1199 = 1211.)

The form preferred by Sophocles is 1; those next in favour are 8, 9, 12, which occur with about equal frequency.

By catalexis (Heph. 29, 7 ff. C.) the polyschematist dimeter becomes o o o o — — — This catalexis appears notably in the Eupolidean, a tetrameter in favour with the comic poets, which consists of an acatalectic and a catalectic polyschematist dimeter.<sup>1</sup> Compare:

ὃ θεώμενοι κατερῶ | πρὸς ὑμᾶς ἐλευθέρως  
τάληθ' ἢ τὸν Δίονυσον τὸν ἐκθρέψαντά με. Arist. *Nubes*, 518 f.  
— = — — — — | — = — — — —

Sophocles abounds in the Glyconic, with the familiar Pherecratean as its catalectic form. Compare, e.g., *O.C.* 668–680 = 681–693, *O.T.* 1186–1195 = 1196–1203, and the following, in which the correspondences are noteworthy.

*Phil.* 1123–1129 = 1146–1152.

|                                      |                 |
|--------------------------------------|-----------------|
| οἱμοι μοι, καὶ που πολιάς            | — — — — — — — — |
| πόντον θινὸς ἐφήμενος                | — — — — — — — — |
| γελᾷ μου χερὶ πάλλων                 | — — — — — — — — |
| τὰν ἐμὰν μελέου τροφάν, <sup>2</sup> | — — — — — — — — |
| τὰν οὐδεὶς ποτ' ἐβάστασεν.           | — — — — — — — — |
| ὦ τόξον φίλον, ὦ φίλων               | — — — — — — — — |
| χειρῶν ἐκβεβιασμένον                 | — — — — — — — — |

In the sixth colon (antistrophe) the Glyconic has spondaic (retarded) close. This metrical variation occurs in Sophocles and Euripides.

The first two syllables of the Glyconic assume, in this passage, three of the four possible forms. Sophocles prefers spondaic opening; the two other openings (— — and — —) occur with about equal frequency. The fourth (— —) is not found in Sophocles, but occurs in the melic poets and elsewhere.

For the third form of the dimeter (— — — — — —) compare:

πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μονὸς κλύων, | πῶς ἄρα πανδάκρυτον οὐ-  
τω βιοτὰν κατέσχευεν (*Phil.* 688–690).

In the following the first and third dimeters are pleasingly varied in the two verses:

|                                                        |                 |
|--------------------------------------------------------|-----------------|
| οὕτω δὲ τὸν Καδμογενῇ                                  | — — — — — — — — |
| στρέφει, τὸ δ' αὖξει βιάτου                            | — — — — — — — — |
| πολύπονον ὥσπερ πέλαγος                                | — — — — — — — — |
| Κρίστιον. ἀλλὰ τις θεῶν                                | — — — — — — — — |
| αἰὲν ἀναμπλάκηνον Ἄι-                                  | — — — — — — — — |
| δα σφε δόμων ἐρύκει ( <i>Trach.</i> 116–121 = 126–131) | — — — — — — — — |

For Aeolic dimeters of 'iambic' and 'trochaic' form, see p. 296 f.

<sup>1</sup> See *Harvard Studies in Classical Philology*, xviii. (1907), p. 26, where I have analysed the 45 verses of the parabasis of the *Nubes*. The first metre of

the polyschematist dimeter here assumes six different tetrasyllabic forms, 1, 5, 6, 8, 10, 11 above.  
<sup>2</sup> 1149 φονῆ μ' οὐκ' ἄν' ἀλλίως | πελάγ'.

The prevalence and importance of the polyschematist dimeter in the verse of Sophocles is not to be questioned. *Not less certain is the polyschematist trimeter.* This fact is established by the examples that follow, chosen from among many that occur in Sophocles.

## I. Polyschematist Trimeters

|                                                             |    |   |   |   |   |   |   |   |   |
|-------------------------------------------------------------|----|---|---|---|---|---|---|---|---|
| προῖχει καὶ γνώμα, παρ' ὅτ' τοῦ θεῖον ( <i>Ph.</i> 139)     | 1  | — | — | — | — | — | — | — | — |
| ἄλ' σος, ἔμπας ξυμμάρτυρας ὕμ' ἐπικτώμαι ( <i>Ant.</i> 846) | 5  | — | — | — | — | — | — | — | — |
| ἐμ βατεῦει θεαῖς ἀμφιπόλων τιθίνας ( <i>O.C.</i> 680)       | 5  | — | — | — | — | — | — | — | — |
| κεῖνος ἀνὴρ, ὅς στυγερίων ἐδείξεν ὄπλων ( <i>Aj.</i> 1194)  | 6  | — | — | — | — | — | — | — | — |
| νεῶν αἰσσοῦσαν γάμων, τὰ μὲν αὐτὰ ( <i>Tr.</i> 845 f.)      | 6  | — | — | — | — | — | — | — | — |
| θυμοῦ τ' Ἀτρεΐδαις μεγάλων τε νεκρῶν ( <i>Aj.</i> 718)      | 7  | — | — | — | — | — | — | — | — |
| φοιτᾶς ὑπερπόντιος ἔν τ' ἀγρονόμοις ( <i>Ant.</i> 785)      | 7  | — | — | — | — | — | — | — | — |
| οἶαν ἐδῆλωςας ἀνέρος αἰθονος ( <i>Aj.</i> 221)              | 7  | — | — | — | — | — | — | — | — |
| ἦ που παλαιᾷ μὲν σύντροφος ἀμέρᾳ ( <i>Aj.</i> 622 ff.)      | 7  | — | — | — | — | — | — | — | — |
| ἐθ' οἶμαι τὸν ἐγρεμάχαν Θησέα καὶ ( <i>O.C.</i> 1054)       | 8  | — | — | — | — | — | — | — | — |
| ληΐξει πολυπλάγκτων ἐτέων ἀριθμός ( <i>Aj.</i> 1186)        | 9  | — | — | — | — | — | — | — | — |
| φύξιμος οὐδεὶς οὐθ' ἀμερίαν σέ γ' ( <i>Ant.</i> 787)        | 9  | — | — | — | — | — | — | — | — |
| τὰν ἄπανστον αἶεν ἐμοὶ δορυσσοῦ των ( <i>Aj.</i> 1187)      | 10 | — | — | — | — | — | — | — | — |
| αὐ τογέννητ' ἐμῷ πατρὶ δυσμάρου μάτρος ( <i>Ant.</i> 865)   | 11 | — | — | — | — | — | — | — | — |
| ὑπὲρ κλιτὺν ἢ στονόνετα πορθμῶν ( <i>Ant.</i> 1145)         | 11 | — | — | — | — | — | — | — | — |
| ἐμοὶ ξυνείη διὰ παντὸς εὐφρων ( <i>Aj.</i> 705)             | 12 | — | — | — | — | — | — | — | — |
| ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος ( <i>Aj.</i> 599 f.)  | 12 | — | — | — | — | — | — | — | — |
| ὄν ἐξεπέμφω πρὶν δὴ ποτε θυρίφ ( <i>Aj.</i> 612 f.)         | 12 | — | — | — | — | — | — | — | — |
| ἀναξ Ἀπόλλων ὁ Δάλιος εὐγνωστος ( <i>Aj.</i> 704)           | 12 | — | — | — | — | — | — | — | — |

## II. The following trimeters begin with Glyconic movement (o o — — —):

|                                                            |   |   |   |   |   |   |   |   |   |
|------------------------------------------------------------|---|---|---|---|---|---|---|---|---|
| δοῦποι καὶ πολιᾶς ἀμυγμα χαίτας ( <i>Aj.</i> 633)          | — | — | — | — | — | — | — | — | — |
| οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων ( <i>Ph.</i> 706 f.) | — | — | — | — | — | — | — | — | — |
| οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηοῦς ( <i>Aj.</i> 629)          | — | — | — | — | — | — | — | — | — |
| ἄχ'   ναὶ ὁ καλλι βοτρυς κατ' ἡμαρ αἰεὶ ( <i>O.C.</i> 682) | — | — | — | — | — | — | — | — | — |
| ἔχειν μυρίον ἄχθος ὁ ξυνοικεῖ ( <i>Ph.</i> 1168)           | — | — | — | — | — | — | — | — | — |

## III. Cf. also the following trimeter with the opening movement of the third form of dimeter (p. 293):

|                                                 |   |   |   |   |   |   |   |   |   |
|-------------------------------------------------|---|---|---|---|---|---|---|---|---|
| ἀγγελίαν ἄτλατον οὐδὲ φευκτάν ( <i>Aj.</i> 223) | — | — | — | — | — | — | — | — | — |
|-------------------------------------------------|---|---|---|---|---|---|---|---|---|

The Aeolic trimeter originated under the same choriambizing impulse that produced the dimeter, and the possible forms of the trimeter, like those of the dimeter (p. 293), may be exhibited simply:

| i         | ii        | iii       |   |
|-----------|-----------|-----------|---|
| . . . . . | . . . . . | . . . . . | 1 |
|           | —         | —         | 2 |
| o o o o   | —         | —         | 3 |
| o o —     | —         | —         | 4 |
| —         | —         | —         | 5 |

umes six different  
i above,  
| πελᾶρ'.

The law by which the different forms of the trimeter are controlled is simple and it operates with singular precision: *Formation regresses by dissyllables, and a metre may consist only of such elements as have already been developed.* The third metre of the trimeter, therefore, will be either — — — (by catalexis — —) or — — — (by catalexis — —). The second metre, in the third stage, must be — — — or — — —; in the fourth and fifth it may be also — — — or — — —. The first metre in the third stage is polyschematist, in the fourth it has Glyconic form, in the fifth it is the choriamb. These facts are illustrated in the examples just quoted (I-III). The variations that are allowed have already appeared in the dimeter. The trimeter, namely, may likewise have retarded close (p. 294) and if it ends with Glyconic form, its second metre may begin not only with — — and — —, but also with — — (p. 294).

Some of these trimeters have the familiar ring of well-known verses in the melic poets:

|                                                                |           |
|----------------------------------------------------------------|-----------|
| χαίρε Κυλλάνας ὁ μέδεις, σὲ γάρ μοι (Alcaeus 5) <sup>1</sup>   | — — — — — |
| οὐδ' ἀργυρὴ κόκοτ' ἐλαμπε πειθῶ (Anac. 33)                     | — — — — — |
| δακρυόεσσάν τ' ἐφίλησεν αἰχμὴν (Anac. 31)                      | — — — — — |
| ἀσήμεν ὑπὲρ ἐρμάτων φορεῖμαι (Anac. 38) <sup>2</sup>           | — — — — — |
| κόλπω σ' ἐδέξατο ἄγναι Χάριτες Κρόνη (Alcaeus 62) <sup>3</sup> | — — — — — |
| ἦλθες ἐκ περάτων γᾶς, ἐλεφαντίναν (Alcaeus 33) <sup>4</sup>    | — — — — — |
| ὁ Μοισαγέτας με καλεῖ χορεύσαι (Pind. frg. 116) <sup>5</sup>   | — — — — — |

Compare the combination of dimeters and trimeters<sup>6</sup> in the eighth Isthmian Ode of Pindar (verses 1-4):

|                                                            |           |
|------------------------------------------------------------|-----------|
| Κλεάνδρῳ τις ἀλικία                                        | — — — — — |
| τε λύτρον εὐδοξον, ὦ νέοι, καμάτων                         | — — — — — |
| πατρός ἀγλαὸν Τελεσάρ-<br>χου παρὰ πρόθυρον ἰὼν ἀνεγειρέτω | — — — — — |
| κῶμον, Ἴσθμιάδος τε νί-<br>κας ἄποινα, καὶ Νεμέα           | — — — — — |
| ἀέθλων ὅτι κράτος ἐξ-                                      | — — — — — |
| εὔρε, τῷ καὶ ἐγώ, καί περ ἀχύνεμος                         | — — — — — |
| θυμόν, αἰτέομαι χρυσέαν καλέσαι                            | — — — — — |

Besides the dimeters and trimeters already recorded, two other forms of colon occur in Aeolic lyrics that in appearance are respectively iambic and trochaic. Compare the following acatalectic 'iambic' tetrameter in an Aeolic kommos of the *Antigone* (848 f.):

πρὸς ἔργμα τυμβόχωστον ἐρχομαι τάφου ποτανίου

<sup>1</sup> Sapphic hendecasyllable, Heph. 43, 11 f. c.

<sup>2</sup> Phalaecean, Heph. 32, 21 f. c.

<sup>3</sup> Alcaic dodecasyllable, Heph. 33, 12 f. c.

<sup>4</sup> Asclepiadean, Heph. 33, 5 f. c.

<sup>5</sup> Pindaric hendecasyllable, Heph. 44, 12 f. c.

<sup>6</sup> These are true trimeters, and the analysis of the first pentameter into two dimeters connected by a single metre (von Wilamowitz, *Choriambische Dimeter*

in *Sitzungsberichte d. preussischen Akademie*, xxxviii. 1902, p. 889) is inadmissible. The initial metre of the trimeter in this first pentameter is polyschematist. Its prevailing form in the seven strophes is — — — (once, in the sixth strophe, with the second long resolved — — — —), but the variant — — — — occurs twice (in the third and fifth strophes).

Similarly  
'iambic'  
catalectic  
Aeolic.  
of the *Oe*

These  
Aeolic co  
example,  
dimeter +  
and penta

It is  
differentia  
cola, nan  
of Archil  
not only  
variations  
of theses  
in 'iambi  
following

ἔφριξ' ἔρωτι  
πρὸς οὓς ἀρ  
ἐγὼ μέτου  
παρ' ἀφίλοις  
εὐστομ' ἔχε,  
ὅτ' ἂν νιν ὀ  
οὐ πύργος  
κελαναὶ νᾶες  
εἰ μοι ξυνεί  
τι μοῖρα  
φύπτεμ' ἀχεί  
ἐγχεῶν φόβ  
ὁ τᾶδε θα

14 das ver  
aeolischen un  
haben, ist

Similarly the first strophe of the parodos of the *Philoctetes* (135) begins with an 'iambic' trimeter: τί χρέη, τί χρέη με, δέσποτ' ἐν ξένα ξένον, and ends (143) in a catalectic dimeter: τί σοι χρεὼν ὑπουργεῖν. The other cola are all unequivocally Aeolic. Compare also the following 'trochaic' tetrameter in the second stasimon of the *Oedipus Coloneus* (1052 f.):

κλῆς ἐπὶ γλώσσα βέβακε | προσπύλων Εὐμολπιδᾶν

These cola, thus associated with Aeolic verses, are themselves legitimate Aeolic cola and like the others are due to choriambization. This process, for example, if carried to the length of four and five metres (dimeter+dimeter, dimeter+trimeter or trimeter+dimeter) would give (among others) tetrameters and pentameters such as:

— — — — — | — — — — —  
 — — — — — | — — — — —  
 — — — — — | — — — — —  
 — — — — — | — — — — —

It is probable, however, that the poets of the fifth century did not consciously differentiate Aeolic and Ionian (p. 292) cola where they crossed,<sup>1</sup> such Aeolic cola, namely, as have just been quoted, and the iambic and trochaic lines of Archilochus. These poets admitted into *all* 'iambic' and 'trochaic' verse not only the irrational metres found in Archilochus but also the two other variations that characterize these forms of verse in the fifth century, resolution of theses and protraction (τονή). In illustration of resolution and protraction in 'iambic' and 'trochaic' verses in Aeolic odes in Sophocles, compare the following cola among many:

|                                                                 |           |
|-----------------------------------------------------------------|-----------|
| ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτάμαν ( <i>Aj.</i> 693)          | — — — — — |
| πρὸς οὓς ἀραίος, ἄγαμος, ἀδ'                                    | — — — — — |
| ἐγὼ μέτοικος ἔρχομαι ( <i>Ant.</i> 868)                         | — — — — — |
| παρ' ἀφίλοις ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις ( <i>Aj.</i> 620 f.) | — — — — — |
| εὐστομ' ἔχε, παῖ.—τί τόδε;—πρὸν φάνη κτύπος ( <i>Ph.</i> 201)   | — — — — — |
| οὐτ' ἄν νιν ὄλβος οὐτ' Ἄρης                                     | — — — — — |
| οὐ πύργος, οὐχ ἀλίκτυποι                                        | — — — — — |
| κελαινὰ νᾶες ἐκφύγοιεν ( <i>Ant.</i> 952 ff.)                   | — — — — — |
| εἰ μοι ξυνεῖη φέρον—                                            | — — — — — |
| τι μοῖρα τὰν εὐσεπτον ἀγνείαν λόγων ( <i>O.T.</i> 863 f.)       | — — — — — |
| φύτεν' ἀχείρωτον αὐτοποιόν,                                     | — — — — — |
| ἐγχών φόβημα δαΐων,                                             | — — — — — |
| ὃ τῶδε θάλλει μέγιστα χώρα ( <i>O.C.</i> 698 ff.)               | — — — — — |

<sup>1</sup> "das verhältnis, in das die attischen dichter die aeolischen und ionischen verse überhaupt . . . gesetzt haben, ist vielleicht das schwierigste problem der

attischen metrik" (von Wilamowitz, *Herakles*<sup>3</sup> ii., p. 147).







With the same obvious purpose of greater rest for the voice of the singers the final metre may be reduced even to a single syllable. Compare :

ναίεις εὐπατέρειαν αὐλάν, Ζηνὸς πολύχρυσον οἶκον  
 -----<sup>1</sup> (Eur. *Hipp.* 68 f.)  
 μὴ ξύην μετ' ἀμουσίας, | αἰεὶ δ' ἐν στεφάνοισιν εἶην  
 -----<sup>2</sup> (Eur. *Her.* 676 f.)

*Antigone* 781-790=791-800.

Ἔρωσ ἀνίκατε μάχαν, | Ἔρωσ, ὃς ἐν κτήμασι πίπτεις,  
 ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχέεις,  
 φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις | αὐλαῖς καὶ σ' οὐτ' ἀθανάτων  
 φύξιμος οὐδέεις οὐθ' ἀμερίων σέ γ'  
 ἀνθρώπων, ὃ δ' ἔχων μέμνηεν.

-----<sup>1</sup> (p. 303)  
 -----  
 -----  
 -----<sup>v</sup>  
 -----

εἶργει δὲ πότμῳ ξυγένηθ' | ἕτερον ἕτερα. σὺν δὲ τίν  
 καὶ παῖς ὁ Θεαρίωνος ἄρετᾴ κριθεῖς  
 εὐδοξος αἰδέεται | Σωγένης μετὰ πενταέθλοις (Pind. *Nem.* vii. 6-8)

-----<sup>u</sup>  
 -----<sup>vn</sup>  
 -----<sup>v</sup>

Similar to this shortening of a verse by catalexis is its acephalization. The acephalization of the Glyconic and the Pherecratean is now a well-established fact. Both these acephalous cola (=---<sup>3</sup> and ---<sup>4</sup>) occur not infrequently in Sophocles, as:

ώρα νιν ἀελλάδων -----  
 ἴππων σθεναρώτερον -----  
 φυγᾷ πόδα νομῶν (*O.T.* 466 ff.) -----  
 εἶην ὅθι δαῖων -----  
 ἀνδρῶν τάχ' ἐπιστροφᾷ -----  
 τὸν χαλκοβόον Ἄρη -----  
 μέζουσιν, ἧ πρὸς Πυθίαις -----  
 ἧ λαμπάσιν ἀκταῖς (*O.C.* 1044 ff.) -----

For an instructive example of the continuous use of these cola in an entire ode, see the close of the *Peace* of Aristophanes (1329 ff.).<sup>5</sup>

<sup>1</sup> "das abschliessende glied ist um eine sylbe länger als der glykoneus; diese verwendung des längeren gliedes ist nicht so häufig wie die des kürzeren (des pherekrates) zu diesem zwecke, aber auch gewöhnlich" (von Wilamowitz, *ad loc.*).

<sup>2</sup> "abschliessende reihe, nicht verkürzt, sondern erweitert über den glykoneus, wie das in dem aeolischen, nicht auf die wiederholung desselben metrons beruhenden, versbau gewöhnlich ist" (von Wilamowitz

*ad loc.*). A period that is mainly in Ionic metre follows.

<sup>3</sup> Telesilleum.

<sup>4</sup> One form of the colon Reizianum. See Lindsay's classification of these cola in his edition of the *Capituli* (1900), p. 100.

<sup>5</sup> See Westphal, *Die Gliederung der Aeschylaischen Tragödie*, p. 20 ff., for an arrangement of this ode in nine metrically equivalent periods.

The t  
included,

τότ' ἦν χερ  
τό τοι πο  
ὦμοι, θάνατ

The p  
as the Gly  
becomes -

-----, a  
πολυστήφ  
(*Ant.* 1138)

Comp

The p  
the first m

τὰς δειλαί  
κακῇ μ' εὐ  
λείσσαν δ'  
σέ δ', ὦ τε

By th  
Glyconic a  
to two sy  
(acephalous)

ὀρά

τάν

στε

γ

κοῦ

κ

τάν

ἀκτ

ἔγκ

φ

ὑμν

<sup>1</sup> The famo  
catalectic poly

The trimeter that opens with Glyconic movement, the lesser Asclepiadean included, suffers similar acephalization. Compare:

τότ' ἦν χερρός, ἦν δὲ τόξων πάταγος (*Tr.* 517 f.)      — — — — —  
τό τοι πολὺ καὶ μηδαμὰ λῆγον =  
ὦμοι, θάνατος μὲν τάδ' ἀκούειν (*O.C.* 517=529)      = — — — — —

The polyschematist dimeter suffers acephalization in the same manner as the Glyconic. By the acephalization of metres 1 or 5 (p. 293) the dimeter becomes — — — — —, as βάλλει βάλλει μ' ἐτόμα (*Ph.* 205); of 6, — — — — —, as ἄρωγ' ἀνέτεταται (*Ph.* 857 f.); of 8 or 11, — — — — —, as ἀκτὰ πολυστάφυλος (*Ant.* 1133); of 10, — — — — —, as ὑπερτάταν πολίων (*Ant.* 1138). Compare in the eighth Pythian Ode of Pindar (15-17):

βία δὲ καὶ μεγάλην|χον ἔσφαλεν ἐν χρόνῳ.  
Τυφῶς Κίλιξ ἐκατόν|κρανος οὐ νιν ἄλυξεν,  
οὐδὲ μὲν βασιλεὺς Γηγάν|των δμαῖθεν δὲ κεραυνῷ

— — — — — | — — — — —<sup>v</sup>  
— — — — — | — — — — —<sup>vn</sup>  
— — — — — | — — — — —<sup>v</sup>

Compare also the examples quoted on p. 299.

The polyschematist trimeter suffers acephalization in the same manner, the first metre becoming — — — — — or — — — — — or — — — — — or — — — — —. Compare:

τᾶς δειλαίας ἀπόρου φανείσας =  
κακῇ μ' εὐνῇ πόλις οὐδὲν ἴδριν (*O.C.* 513=525)      = — — — — —  
λείσσαν δ' ἔπου γνοίη στατόν εἰς ὕδωρ (*Ph.* 716)      — — — — —  
σέ δ' ὦ τέκνον, τόδ' ἐλήλυθεν (*Ph.* 141)      — — — — —

By the same process and with the same purpose, the first metre of the Glyconic and Pherecratean and of the corresponding trimeters may be reduced to two syllables. Compare the second (acephalous Telesilleum) and seventh (acephalous Reizianum = Adonius) in the following:

*Antigone* 806-816=823-833.

|                                   |                        |
|-----------------------------------|------------------------|
| ὄρατ' ἔμ', ὦ γὰρ πατρίας πολῖται, | = — — — — —            |
| τὴν νεάταν ὁδὸν                   | — — — — —              |
| στείχουσιν, νεάτον δὲ φέγ-        | = — — — — —            |
| γος λείσσουνσιν ἀελίου,           | — — — — —              |
| κοῦποτ' αἰθις· ἀλλά μ' ὁ παγ-     | = — — — — —            |
| κοίτας Ἄιδας ζῶσαν ἄγει           | = — — — — —            |
| τὴν Ἀχέροντος <sup>1</sup>        | — — — — — <sup>v</sup> |
| ἀκτάν, οὐθ' ὕμεναίον              | — — — — —              |
| ἐγκληρον, οὐτ' ἐπινύμ-            | — — — — —              |
| φειός πῶ μέ τις ὕμνος             | — — — — — <sup>v</sup> |
| ὑμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω   | — — — — —              |

<sup>1</sup> The famous Sapphic strophe consists of three catalectic polyschematist trimeters and the Adonius, as here the Adonius follows two tetrameters.

Compare also the final colon in the following:

*Oedipus Coloneus* 1050-1058 = 1065-1073.

|                                       |       |       |
|---------------------------------------|-------|-------|
| οὐ πότναι σεμνὰ τιθη-                 | ≡---  | ----  |
| νοῦνται τέλη θνατοῖσιν, ὧν καὶ χρυσέα | ----- | ----- |
| κλῆς ἐπὶ γλώσσει βέβακε               | ----- | ----  |
| προσπόλων Εὐμολπιδᾶν                  | ----- | ----  |
| ἐνθ' οἶμαι τὸν ἐγρεμάχαν Θησέα καὶ    | ----- | ----- |
| τὰς διστόλους ἀδμήτας ἀδελφὰς αὐ-     | ----- | ----- |
| τάρκει τάχ' ἐμμεΐξιν βοᾷ              | ----- | ----  |
| τούσδ' ἀνὰ χάρους                     | ---   | ----  |

Here the final colon reads in the antistrophe 'Ρέας φίλον υἱόν, where 'Ρέας may be dissyllabic (--- ---).

For the Glyconic trimeter with double acephalization compare the ninth colon in the following:

*Ajax* 693-705 = 706-718.

|                                       |       |       |                    |
|---------------------------------------|-------|-------|--------------------|
| ἔφριξ' ἔρωτι, περιχαρὲς δ' ἀνεπτάμαν. | ----- | ----- | -----              |
| ἰὼ ἰὼ Πᾶν Πᾶν,                        | ----- | ---   | ----               |
| ὦ Πᾶν Πᾶν ἀλίπλαγκτε, Κυλ-            | ----- | ----- | ----               |
| λανίας χιονοκτύπου                    | ----- | ----- | ----               |
| πετραίας ἀπὸ δειράδος φάνηθ', ὦ       | ----- | ----- | ----               |
| θεῶν χοροποι' ἀναξ', ὅπως             | ----- | ----- | ----               |
| μοι Νύσσια Κνώσι' ὀρ-                 | ----- | ----- | ----               |
| χήματ' αὐτοδαῆ ξυνὸν ἰάψης.           | ----- | ----- | ----               |
| νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.          | ---   | ----- | ----- <sup>v</sup> |
| Ἰκαρίων δ' ὑπὲρ πελαγέων μολῶν        | ----- | ----- | -----              |
| ἄναξ' Ἀπόλλων ὁ Δάλιος εὐγνωστος      | ----- | ----- | ----- <sup>v</sup> |
| ἐμοὶ ξυνεῖη διὰ παντὸς εὐφρων.        | ----- | ----- | ----               |

The polyschematist dimeter also suffers double acephalization. Compare the sixth colon in the following:

*Ajax* 622-633 = 634-645.

|                                      |       |       |                    |
|--------------------------------------|-------|-------|--------------------|
| ἦ που παλαιᾷ μὲν σύντροφος ἀμέρα,    | ----- | ----- | -----              |
| λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦν- | ≡---  | ----- | -----              |
| τα φρενομόρως ἀκούσῃ,                | ----- | ----- | -----              |
| αἴλινον αἴλινον,                     | ---   | ----- | ----- <sup>v</sup> |
| οὐδ' οἰκτρὰς γόνον ὄρνιθος ἀηδοῦς    | ----- | ----- | -----              |
| ἦσει δίσμορος, ἀλλ'                  | ---   | ----- | -----              |
| ὀξυτόνους μὲν φῶδας                  | ----- | ----- | ----               |
| θρηνήσει, χερόπλακτοι δ'             | ----- | ----- | ----               |
| ἐν στέρνοισι πεσοῦνται               | ----- | ----- | ----               |
| δοῦποι καὶ πολιάς ἀμυγμα χαίτας.     | ----- | ----- | ----- <sup>v</sup> |

Compare

ἀντιτύπη δ'  
 πυρφόρος, ὅς  
 βακχεῖον ἐπὶ  
 ῥιπαῖς ἐχθρῶν  
 εἶχε δ' ἄλλα  
 ἄλλα δ' ἐπ'  
 μα στρυφελῶν  
 δεξιόχειρος.

For =  
 pp. 870, 875

We must  
 measurement  
 and the G  
 in Ionian v  
 the metre (s  
 of musical  
 catalexis an  
 five, but it  
 synaphea in  
 catalectic at  
 protraction)  
 of Ionian rh  
 the voice of  
 movement, i  
 full time. T  
 might be vo  
 not at times  
 so that, for  
 minable. P  
 admitted it.  
 where he de  
 lectic' syllab  
 following ve  
 is these and

<sup>1</sup> Acephalization (p. 293) and chor

<sup>2</sup> See von Wilamowitz-Moellendorf's *Tragicorum Graecorum Fragmenta*, vol. I, p. 100, for the dimeter in his C

<sup>3</sup> For examples

Compare also the third colon in the following:

*Antigone* 134-140 = 148-154.

ἀντιτύπη δ' ἐπὶ γῇ πέσε τανταλωθεῖς  
 πυρφόρος, ὅς τότε μαινομένα ξύν ὀρμῇ  
 βακχεύων ἐπέπνει  
 ῥεπαῖς ἐχθίστων ἀνέμων.  
 εἶχε δ' ἄλλα τὰ μέν,<sup>1</sup>  
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώ-  
 μα στυφελίζων μέγας Ἄρης  
 δεξιόσειρος.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —

where 'Péss

e the ninth

For  $\equiv$  — — — in Euripides, see von Wilamowitz, *Choriambische Dimeter*, pp. 870, 875.

We must infer, I think, from these facts that the *smallest unit of rhythmical measurement in Aeolic verse is the dimeter*, the ποῦς of Aristophanes (*Ran.* 1323) and the Greek rhythmicians.<sup>2</sup> Analysis must proceed, in Aeolic as also in Ionian verse, not from the single foot of the metricians, not even from the metre (syzygy), but from the dimeter and trimeter. These were the bases of musical phrasing. The dimeter might be reduced, as we have seen, by catalexis and acephalization from eight syllables to seven, to six, and even to five, but it was still a dimeter. Dimeters and trimeters were combined by synaphea into verses, with the acephalous cola at the beginning and the catalectic at the close. Lengthening of a long syllable within a verse (τονή, protraction) was not common in Aeolic measures,<sup>3</sup> as it was in certain forms of Ionian rhythm. The pauses at the beginning and close of the verse rested the voice of the singers, but the musical accompaniment and the orchestric movement, if the song was accompanied by a dance, were continuous for the full time. The odes of Pindar prove incontestably that these verses (periods) might be very long.<sup>4</sup> Whether the poet, in setting his song to music, may not at times have reduced the pause at the end of the verse by half a metre, so that, for example, a catalectic tetrameter became a 'heptapody' is indeterminable. Proof is absolutely lacking that he always did this, when the verse admitted it. It is equally indeterminable whether he may not also in cases where he desired to quicken the movement have carried a single 'hypercatalectic' syllable at the close of a verse over into the first metre of the following verse when this was trisyllabic, as in *Antigone* 781 f. (p. 300). It is these and similar metrical uncertainties that in the strophic analysis of

<sup>1</sup> Acephalization, in the first metre, of 7 or 12 (p. 293) and choriambic catalexis (p. 294).

<sup>2</sup> See von Wilamowitz's discussion of the 'primitive dimeter' in his *Choriambische Dimeter*, pp. 886 f.

<sup>3</sup> For examples of τωγή (indicated by a dot) in verses

already cited in this discussion see pp. 297 f. ('iambic' and 'trochaic' cola), 299, 302.

<sup>4</sup> Cf. Alcaeus, fig. 15 (κατὰ στίχων), and the fondness of the lyric poets for the greater Asclepiadean.

all save some simple songs now perplex the attempt to determine periodic correspondences.<sup>1</sup>

In metrical analysis, therefore, hexasyllabic clauses of the form  $\equiv \text{---}$  or  $\text{---}$  are to be reckoned as dimeters equally with those reduced to seven syllables by catalexis ( $\equiv \text{---}$  and  $\text{---}$ ) or acephalization ( $\equiv \text{---}$  and  $\text{---}$ ). Their metrical relations and, subordinately, their rhetorical connexion determine whether they are to be accounted catalectic ( $\equiv \text{---}$  and  $\text{---}$ )<sup>2</sup> or acephalous ( $\equiv \text{---}$  and  $\text{---}$ ).

Both the origin of Aeolic verse (p. 292) and the results yielded by its analysis discredit the statement that these hexasyllabic phrases were independent units of measurement complete in themselves. But the question demands careful consideration, since the allegation that they were complete cola, each of the value of only a metre and a half ('three theses'), fundamentally affects the analysis of many Greek lyrics, and since to refuse to acknowledge them involves the large acceptance of a metre in Aeolic verse of the form  $\text{---}$ . One shrinks even from naming the 'antispast,' into such evil repute has it fallen since Hermann, nearly a hundred years ago, made his famous assault upon it,—but it is found in good company!

The Greek lyric and dramatic poets seem to have been singularly inclined to the rhythm that appears in the Asclepiadeans. How did they regard it? What did they feel to be the rhythmical force, for example, of the lesser Asclepiadean, of which the metrical form is  $\circ \circ \text{---}$ ? Von Wilamowitz states that the antispast is not a 'foot' in the sense that it served, like other metres, for verse-building.<sup>3</sup> This surely is begging the question and settling by dictum the very matter under consideration. An objector might maintain just the contrary with equal positiveness and support his position by the following evidence.

<sup>1</sup> Theory after theory as to the periodic relation of the parts of the strophe to one another has been advanced only to be abandoned. See, for example, Westphal's recantation of his doctrine of eurhythmia in his *Griechische Metrik* (1868), pp. xvii ff. Metric is inadequate to deal finally with this problem; the music to which these strophes were set would alone suffice, by plainly revealing equations and variations in the melody, to determine the poet's complete, detailed intention as to metrical structure. See the emphatic statement of Hugo Gleditsch in his *Metrik* (*Handbuch der klassischen Altertumswissenschaft*, ii. 3), 1901, p. 103. Most hazardous of all is the attempt to conform all Greek lyrics uniformly to the simple model exhibited in Alcman's Partheneum, "Stollen, Gegenstollen, Abgesang" (a a b). That the Greek dramatic poets, in particular, who display at times such varied power of invention in the structure of the parodos and stasimon as a whole, should never have advanced beyond this simple primitive stage (a a b) in the structure of the single strophe is in itself highly

improbable, and the attempt to reduce all the strophes of tragedy to this simple type often compels resort to extremely arbitrary and fantastic devices. Otto Schröder, however, has reverted to this abandoned theory and would force it rigidly on all Greek lyrics. See his *Cantica* of Aeschylus, Sophocles and Aristophanes (with Euripides promised) and in particular his discussion of "Binnenresponson" in *Vorarbeiten zur Griechischen Versgeschichte* (1908), pp. 136 ff. (= *Neue Jahrbücher f. d. klassische Altertum*, xv., 1905, pp. 93 ff.), and the summary tables of analyses of the structure of the Odes of Pindar and Bacchylides in *Vorarbeiten*, pp. 105 f. and 119 f.

<sup>2</sup> If indeed the use of this clause can be established. See p. 299.

<sup>3</sup> "Dass das kein Fuss in dem Sinne gewesen ist, wie Iambus, Trochäus und alle die, welche durch ihre Wiederholung Verse bilden, können auch seine Verehrer nicht leugnen, deren es zur Zeit wieder giebt" (*Choriambische Dimeter*, p. 888).

Alc  
κατὰ στ

Thu

But  
again le  
again ka

Sappho  
'hyperca

Nay,  
pentamet  
K,

Soph

NO. XI

Alcaeus could compose, he would urge, verses of the following form  
κατὰ στίχον:

ἦλθες ἐκ περάτων γᾶς ἐλεφαντίναν  
λάβαν τῷ ξίφεος χρυσοδέταν ἔχων, κτῆ (frg. 33)

Thus also Sophocles:

ἔτλα καὶ Δανίας οὐράνιον φῶς  
ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς (Apt. 944 ff.)  
καίτοι καὶ γενεᾷ τίμιος, ᾧ παῖ παῖ (Ibid 949)  
ἀλλ' ἃ μοιριδίᾳ τις δύναισι δεινά (Ibid. 951)

But the trimeter did not suffice, the objector would continue, and Alcaeus again leads the way, to be followed by all the poets, with the tetrameter, and again κατὰ στίχον:

τέγγε πλείμωνα Φοῖνῳ τὸ | γὰρ ἄστρον περιτέλλεται,  
ἃ δ' ὦρα χαλέπα, πάντα | δε δίψαις' ὑπὸ καύματος κτῆ (frg. 39)

Sappho (frg. 62) has the catalectic tetrameter and Anacreon (frg. 19, 20) the 'hypercatalectic.' Compare in Sophocles:

εἰ τῶν φανερώς οἰχο|μένων εἰς 'Αἶδαν ἔλπιδ'  
ὑποίσεις, κατ' ἐμοῦ τακο|μένας μᾶλλον ἐπεμβάσει  
-----|-----  
-----|----- (El. 832 ff.)

Nay, Hephaestion (34, 19 ff. C.) records that Alcaeus used even the acatalectic pentameter:

Κρονίδα βασιλῆος γένος Αἴαν, τὸν | ἄριστον πέδ' 'Αχιλλεία (frg. 48A)

Sophocles follows him in a purely Aeolic lyric of great beauty:

*Oedipus Coloneus* 694-706=707-719.

ἔστιν δ' οἷον ἐγὼ γᾶς 'Α|σίας οὐκ ἐπακούω,  
οὐδ' ἐν τῇ μεγάλῃ Δωρίδι νόσφι Πέ|λοπος πώποτε βλαστὸν  
φύτευμ' ἀχείρωτον αὐτοποιόν,  
ἐγχείων φόβημα δαῖτων, | δ' τᾷδε θαλλεῖ μέγιστα χώρα,  
γλαυκῆς παιδοτρόφου φύλλον ἐλαίας





may be substituted for each of its shorts ( $\equiv\text{---}\equiv$ ).<sup>1</sup> This is a rash allegation. Surprising as it may seem, it does not hold when the antispast is found as the first metre of the Glyconic or Phalaecean. These both begin with  $\circ\circ\text{---}$ , and the last syllable of the metre is invariably short. It holds only for the first metre of the polyschematist dimeter ( $\circ\circ\circ\circ\text{---}\text{---}$ ) or trimeter ( $\circ\circ\circ\circ\text{---}\text{---}\text{---}$  or  $\circ\circ\circ\circ\text{---}\text{---}\text{---}\text{---}$ , p. 295), and here the doctrine applies equally to the double iamb, double trochee and choriamb, when they appear in the first metre. In these also 'a long syllable may be substituted for a short' ( $\equiv\text{---}\equiv$ ,  $\text{---}\equiv\text{---}$ ,  $\text{---}\equiv\text{---}$ ). This, of course, is only an unfortunate way of saying that the first still unformed ( $\circ\circ\circ\circ$ ) metre of this dimeter and trimeter may be represented by four long syllables (as well as by many others, p. 293). Nor does the statement that longs may be substituted for the shorts of the antispast hold, in any form of verse, in the second metre. Observe the question at issue. The lesser Asclepiadean, it is alleged, may not be regarded as a single trimetrical colon ( $\circ\circ\text{---}\text{---}\text{---}\text{---}\text{---}$ ), but must be made to consist of two cola ( $\circ\circ\text{---}\text{---}\text{---}\text{---}\text{---}\text{---}$ ), since on the first supposition its second metre would be the antispast, and the antispast, since longs may be substituted for its shorts, may not be used in verse-building. But in no Asclepiadean, whether trimeter, tetrameter or pentameter, has the foot that is objected to any other form than  $\text{---}\text{---}\text{---}$ . It is never convertible with  $\text{---}\text{---}\text{---}$ . On the contrary, it is separated in the sharpest possible manner from twelve of the forms that the unregulated first metre of the dimeter or trimeter might assume (p. 293), and associated closely with the other three, and only with the other three. Namely, by the law of the verse, the only possible combinations that the second four syllables may assume in Aeolic trimeters are  $\text{---}\text{---}\text{---}$ ,  $\text{---}\text{---}\text{---}$ ,  $\text{---}\text{---}\text{---}$ ,  $\text{---}\text{---}\text{---}$ . Now surely the claim of  $\text{---}\text{---}\text{---}$ ,  $\text{---}\text{---}\text{---}$ ,  $\text{---}\text{---}\text{---}$ , in Aeolic verse, to special consideration as distinct metrical elements is no greater than that of  $\text{---}\text{---}\text{---}$ , and it is manifestly inconsistent to dismember this colon when it has the form  $\circ\circ\text{---}\text{---}\text{---}\text{---}\text{---}$ , but to regard each of its other possible forms (p. 295) as a single trimetrical  $\pi\omicron\upsilon\varsigma$ .

None of the modern metricians, of course, who reject the Apel-Böckh-Westphal 'logaoedic' theory of Aeolic verse denies the existence of  $\text{---}\text{---}\text{---}$  as a metrical combination found in the first metre. Many instances of its occurrence in the first metre have already been quoted incidentally in the course of this discussion, but it may be well to illustrate the fact systematically by examples before passing finally to the brief consideration of the only inherent objection that, so far as I know, has been lodged against the antispast.

The antispast is one of the possible forms of the first metre, not only of the true Glyconic,  $\epsilon\pi\epsilon\iota\ \pi\omicron\lambda\lambda\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \alpha\iota\ \mu\alpha\kappa\rho\alpha\iota$  (O.C. 1215), and of the Phalaecean,

<sup>1</sup> "Er ist dazu unbrauchbar, da der Natur nach statt jeder der beiden Kürzen eine Lange eintreten kann" (*Choriambische Dimeter*, p. 888). Cf. Hermann: "Porro quid est, cur *sysygiae*, quae sequuntur primam, purum semper antispastum, neque etiam vel dis-

podeum, vel primum quartumve epitritum recipiant, qui pedes, quia per numeri legem et in principio et in fine antispasti syllaba anceps locum habet, non apparet quare exclusi sint" (*Elementa*, p. 223).

θοῶν ἀκυάλων νεῶν, ὅτ' Αἴας (*Aj.* 710), but also of the polyschematist dimeter, ἐφάνθησεν ποτ', ὃ χρυσέας (*Ant.* 103), and trimeter (Pindaric), χορεύουσι τὸν ταμίαν Ἰακχον (*Ant.* 1153 f.). Von Wilamowitz himself cites, in illustration, the last verses of the first epode of Pindar's second Pythian Ode:

παντὰ κύλινδόμενον  
τὸν εὐεργέταν ἀγααῖς  
ἀμοιβαῖς ἐποιομένους τίνεσθαι (vv. 23 f.)

Compare also the following in the *Heracles* of Euripides:

εἰς αἶγας πάλιν ἀλίου  
δισσοὺς ἂν ἔβαν διαύ-  
λους, ἃ δυσγένεια δ' ἀπλοῦν  
ἂν εἶχεν ξοῶς στάδιον  
καὶ τῷδ' ἦν τοῦς τε κακοῦς  
ἂν γῶναι καὶ τοὺς ἀγαθοῦς (vv. 661-666)

With the third and fourth cola of the lyric period just quoted (663, 664) compare the following tetrameter<sup>2</sup> (*Eur. Hel.* 1305 f.):

βαρύβρομόν τε κύμ' ἄλιον  
πόθω τᾶς ἀποικομένας

Compare also the following lyric strophe in Aeschylus:

*Supplices*, 57-62 = 63-68.

εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλυν  
ἐγγαίους οἶκτον ἄ-  
ίων, δοξάσει τις ἀκού-  
ειν ὅπα τᾶς Τηρείας  
μήτιδος οἰκτρᾶς ἀλόχου  
κίρκηλάτας ἀθόδονος<sup>3</sup>

<sup>1</sup> I give von Wilamowitz's text but not his cola. In his commentary (*Herakles*<sup>2</sup> ii., p. 145), he declares that synaphea is nowhere probable in this period, since, if 663, 664 (ἃ δυσγένεια . . . στάδιον, as he divides the period) were joined, the division of the resulting tetrameter would have to be —————, and adds "man müsste so abteilen, weil in glykonean für die abteilung der zusammenstoß der betonten sylben entscheidend ist." The example is not a fortunate illustration of his doctrine, since nobody can deny that ——— may occur in the first metre of the 'choriambic' dimeter, but it is important to note the ground of his objection.

<sup>2</sup> Quoted by von Wilamowitz in his *Choriambische Dimeter*, p. 871, in illustration of the forms of the 'choriambic' (polyschematist) dimeter, and analyzed in just the form here given.

<sup>3</sup> Cf. Schröder's analysis in his *Aeschyli Cantica*, p. 1. The antispast at the beginning of the third colon is, of course, unobjectionable, but he makes

ἐγγαίους . . . ἄλιον dodrans (— — — — —) + diamb and δοξάσει . . . τᾶς dodrans + choriamb. It is instructive to note how Schröder disposes of the Asclepiadeans in Sophocles. He recognizes the trimeter (but assumes division into two cola), tetrameter (— — — — — | — — — — — | — — — — — | — — — — — Ph. 175), and pentameter (— — — — — | — — — — — | — — — — — O.C. 176 f., 510 f.). To the trimeter in *Ant.* 944 he gives the value of six theses, but seven to 945 f., 949, 951 (— — — — — | — — — — — | — — — — —). As an alternative he proposes minor Ionic scansion of 944-951 (*Cantica*, p. 18) with frequent use of the forms — — — — —, — — — — —, and — — — — —. Minor Ionics (which belong, it should be noted, to Ionian rhythm) offer at times a ready resource, if one would escape the antispast, but, as will be seen (p. 309), one only leaps by the use of this device from one difficulty into another. Von Wilamowitz (*Choriambische Dimeter*, p. 894) analyzes the catalectic Asclepiadean trimeters in Arist. *Eg.* 559 f. (a purely Aeolic ode) as

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But, taking  
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can be mac  
metre is —  
that Ionic  
trimeter is i  
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he scans di  
851 f. (ἀ θ'  
pentameter,  
drama 1), the  
<sup>1</sup> Dodrans  
phraseology.

‘‘Ictus,’’ in the sense of *stress*, plays a great rôle in modern books on Greek and Roman metre, but see Goodell’s consideration of the evidence in his *Chapters on Greek Metric* (1901), pp. 155 ff.

mb. It is in-  
disposes of the  
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— — — — — PA. 175),  
— — — — —  
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six theses, but  
— — — — —  
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## THE MADRID MS OF MANILIVS.

HAVING read Prof. Housman's article in the *Classical Quarterly* of October 1907, it seemed to me worth while, when I was in Madrid last year, to examine the MS of Manilius, *Matritensis* 31, in those places where Prof. Housman notes that the testimony of Loewe and of Mr Ellis disagree, with the result that I have found LOEWE's account of the reading, as given by Prof. Housman, to be correct in all places except the following:

- (C.Q. Vol. i. p. 293) ii. 150  $\dot{c}$  [*not t nor τ*].<sup>1</sup> iv. 341 lucidus[?]<sup>2</sup>  
*corr.* i m. in luculus. 879 nutricia. (p. 294) v. 577 itritus.  
 (p. 294) i. 340 plurima. 2 m. in marg. plumea.<sup>3</sup> ii. 906 nictantis[?].  
 iii. 43 Title DEATLIS<sup>4</sup>. iv. 652 predat' [=predatur].  
 i. 622 stringit [que om.]. 776 metor.<sup>5</sup> iv. 470 a decuma nec.  
 (p. 295) ii. 399 ualent [*not* manent]. iv. 750 e sirae.

I add the following notes:

(p. 293) iii. 294 Probably *tue* or *iue* rather than *nie* or *me*, but all are possible. iv. 495 iūta: in this MS=iunta.

(p. 294) i. 808 Quidq'. iii. 136 q q. ii. 681 atque Ellis: utque Loewe; the reference is apparently wrong and I failed to identify the passage. v. 70 acutis, certainly; but so written as to suggest *auitis*.

*u* cannot always be certainly distinguished from *n* in this MS, but I disagree with Loewe in the following points: i. 746 lumna (*rather than* limina), iii. 674 capricornie, iv. 787 fluitautem, iv. 492 noua, iv. 576 biligni, iv. 800 enphartes, iv. 804 aeterius.

C. E. STUART.

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<sup>1</sup> The same letter and form of contraction occur l. 164 *Hic iuncta manent*.

<sup>2</sup> It is open to doubt whether the original letter was *d*.

<sup>3</sup> So written as to resemble *pluraca*.

<sup>4</sup> Resembles DFATIS not DEFATIS.

<sup>5</sup> But some apparently later hand *m'etor*, seemingly reading as *mictor* or *uictor*.

# NOTES ON LONGINVS, *DE SVBLIMITATE*.

C. 4. § 4. οἷον δὲ Ἡράκλεις τὸ τὰς ἀπάντων ἐξῆς κόρας αἰσχυνηλὺς εἶναι πεπεισθαι, ὅπου φασὶν οὐδενὶ οὕτως ἐνσημαίνεσθαι τὴν τινων ἀναίδειαν ὡς ἔν τοῖς ὀφθαλμοῖς ἰταμόν.

I propose ὡς ἐὰν τοῖς ὀφθαλμοῖς <ῆ τι> ἰταμόν. It may be noted that Longinus does not avoid hiatus after the vowels υ and ι, which possess an easy 'glide' accompaniment.

C. 10 (fin.). λυμαίνεται γὰρ ταῦτα (sc. τὰ φλωιδῇ καὶ ἄσμενα καὶ σχολικά) τὸ ὄλον, ὥσανεὶ ψύγματα ἢ ἀραιώματα ἐμποιοῦντα μεγέθη συνοικονομούμενα τη πρὸς ἄλλα σχεσεῖ συντετειχισμένα.

Read, I think, . . . ἢ ἀραιώματα ἐμποιοῦντα <δεῖ γὰρ πυκνοῦν τι> μεγέθη κ.τ.λ. The loss was due to the homoeoteleuton -οντα.

[May I incidentally point out 'in usum editorum' an expression in Aul. Gell. 1. 3 'minimaque illa labes et quasi lacuna famae munimentis partarum amico utilitatum solidatur' ?]

C. 30. § 20. ὅτι μὲν τοῖνυν ἡ τῶν κυρίων καὶ μεγαλοπρεπῶν ὀνομάτων ἐκλογὴ θαυμαστῶς ἀγεί καὶ κατακληῖ τοὺς ἀκούοντας, καὶ ὡς πᾶσι τοῖς ῥήτορσι καὶ συγγραφεῦσι κατ' ἄκρον ἐπιτήδευμα, μέγεθος ἅμα κάλλος εὐπίνειαν βάρους ἰσχὺν κράτος, ἔτι δὲ τᾶλλ' ἂν ὥσὶ τινα, τοῖς λόγοις ὥσπερ ἀγάλμασι καλλίστοις δι' αὐτῆς ἐπανθεῖν παρασκευάζουσα, καὶ οἷονεὶ ψυχὴν τινα τοῖς πράγμασι φωνητικὴν ἐντιθεῖσα, μὴ καὶ περιττὸν ἢ πρὸς εἰδότης διεξίεναι.

The feebleness of the expression ἔτι δὲ τᾶλλ' ἂν ὥσὶ τινα needs no demonstration, even if we pass over the anomalous plural ὥσι, which is quite unlike Longinus. A reference to the critical apparatus will, however, shew that the reading has no claims whatever to a place in the text. It is but a bad conjecture of Manutius for . . . τ' ἂν ὥσὶ τινα. I hardly think it requires much argumentation to persuade the reader that what Longinus wrote was ἔτι δὲ γάνωσιν τινα.

The connexion of γάνωσις with statues renders—I venture to think—this emendation quite certain.

C. 32. (init.). περί δὲ πλῆθους καὶ \* \* μεταφορῶν ὁ μὲν Κεκίλιος εἰκε συγκατατίθεσθαι τοῖς δύο ἢ τὸ πλείστον τρεῖς ἐπὶ ταύτῳ νομοθετοῦσι τάττεσθαι ὁ γὰρ Δημοσθένης ὁρος καὶ τῶν τοιούτων.

He then proceeds to shew that Demosthenes follows no such mechanical rule. What then is γάρ? No editor explains it. This is pretty obviously one of the passages in which Longinus attacks Caecilius. I should read <οὐκ εἶδ' > εἰκε συγκατατίθεσθαι or, better still perhaps, εἰοικεν <οὐκ εἶδ' > συγκατατίθεσθαι. The loss of ουκεν after οικεν explains itself, especially as συ- follows.

The word most easily lost before μεταφορῶν is no such word as τὸλμῳς (for why should that disappear?), but rather <μέτρον>.

T. G. TUCKER.

# Journ

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*Clausulae in*  
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Nathaniel E  
*A Study of*  
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Curtis), H.

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ἐκείλιος εἶνε  
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obviously one  
read <οὐκ  
> συγκυτα-  
συ- follows.  
as τὸ λμης

TUCKER.

## SUMMARIES OF PERIODICALS

**Journal of Philology.** Vol. 31. No. 61. 1908.

*Emendations and Explanations*, Walter Headlam. *Plutarch, Cebes and Hermas*, J. M. Cotterill and C. Taylor. *On Martial VII. 79 and XII. 55*, A. E. Housman. *Adversaria VI.*, Robinson Ellis. *Veritatis Pater*, C. Taylor. *Notes on Catullus and Lucretius*, H. W. Garrod. *Metempsychosis and Variation in Species in Plato*, R. D. Archer-Hind. *On Aristotle, Physics, Z ix. 239<sup>b</sup>33-240<sup>a</sup>18 (Zeno's Fourth Argument against Motion)*, R. K. Gaye. *The Battle of Lake Trasimene*, Thomas Ashby. *Tacitus as a Military Historian in the Histories*, E. G. Hardy.

**Hermathena.** No. 34.

*Notes on Vobiscus*, L. C. Purser. [Collation of two Irish Versions of the Book of Psalms, T. K. Abbott]. *Notes on the 'Acharneis'*, W. J. M. Starkie. [The Absolute in Ethics, Alex. R. Eagar]. *A Synopsis, Analytical and Quotational, of the Verbal Forms in the Baskish New Testament printed at La Rochelle in 1571*, Edward Spencer Dodgson. *A Book of Greek Verse* (by Walter Headlam), R. Y. Tyrrell. *The Sayings of Simonides*, J. Gilbert Smyly. *Aristotle Ethics Book VII.* Gerard A. Exham. *Notes*, George W. Mooney. *M. Manilii Astronomica*, Robinson Ellis. *The Chronology of Eusebius's Martyrs of Palestine*, H. J. Lawlor. *'Sprechtempo' or Phonetic Law*, Charles Exon.

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*Is there a Science of Classical Philology?* Francis W. Kelsey. The Athenian Calendar, W. S. Ferguson. *The Use and Effect of Attic Seals*, Robert J. Bonner. *The Origin of Quin-Clauses*, Frank Hamilton Fowler. *Karanis Accounts*, Edgar J. Goodspeed. *Notes on Greek Etymology*, E. H. Sturtevant. Notes and Discussions: *The Introductory Epistle to the Eighth Book of Caesar's Gallic War*, J. S. Reid. *Catullus LXIV*. 382 ff., J. P. Postgate. *Note on Plato Rep.* 387 c. *Emendations of Themistius's Paraphrase of Aristotle's Physics*, Paul Shorey. Reviews: Weber's *Untersuchungen zur Geschichte des Kaisers Hadrianus*, H. A. Sanders. Pais-Curtis' *Ancient Italy*, G. W. Botsford. Seymour's *Life in the Homeric Age*, G. Norlin. *Inscriptiones ad res Romanas pertinentes*, E. Capps. Holmes' *Ancient Britain and the Invasions of Julius Caesar*, W. Dennison. Hense's *Die Modifizierung der Maske in der griech. Tragödie*, F. L. Hutson. Modugno's *Il concetto della vita nella Filosofia graeca*, P. Shorey. Wilamowitz-Moellendorf et al.: *Die Kultur der Gegenwart*, Teil I. 8, C. W. Peppeler. Finsler's *Platon und die Aristotelischen Poetik*, P. Shorey. Marchant-Underhill's *Xenophon's Hellenica*, A. G. Laird. Cumont's *Les Religions dans le paganisme romain*, G. Showerman. Robinson's *Ancient Sinope*, W. L. Westermann. Altmann's *Die italischen Rundbauten*, S. B. Platner. Short Index to vol. 3.

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251), 279, 624, 625, Georges N. known MS. Anonymi S. VII. 40 sq. influenced. added for cent., (3) c. Félix Gaffi domi est 'look now, condition t. possum dor capable de raison d'être tivity is to The notio 'Nimiae vo may be apt fama l. iam i. 10. 44 ' (xxi. 30. 7 Menander, 68-71, 82- the same. from the 454-8. R

No. 2 Upon as shown ology does Hippocrate misunderstand a bad sign showed th details of New Gree Soter coun year; (3) formal abd (5) a spec Palmamant on twitchi attributed Aristides C Two lexic Supplemen the same. Amorgos.

251), 279, (293-5), (299), (340), 361, 364-5, (399), (474), 477, (520), 531, (554), 585-6, 624, 625, (632-3), (640), 668, 679, (and *Trin.* 979), 714. *Note on the Knights* 595 sqq. Georges Nicole. The στρώματα are horse cloths used for couch spreads. *Note on a little known MS. of Plutarch's Lives*, (at Lavra Athos), D. Serruys. *Corrections in Bellermann's Anonymi Scriptio de Musica*, C. E. Ruelle. *Divina Philippica*, Salomon Reinach. Lucan VII. 40 sqq. are explained by Cic. *Phil.* II. 26, a speech by which the poet was much influenced. *The Property Variations in the Classes of Solon*, E. Cavaignac. A table is added for the holdings of the three first Classes for the dates (1) to circ. 590, (2) the sixth cent., (3) circ. 480, (4) circ. 427. *The alleged employment of si as interrogative in Latin*, Félix Gaffiot. Re-examination of certain instances still advanced for the usage. 'uisam si domi est' means 'I will see him, if he is at home,' 'uide si tibi satis placet' *Pers.* 826 'look now, if indeed you wish to' (ironical). In such cases the *si* sentence does not strictly condition the principal one but explains and defines it; thus in *Hor. Ep.* i. 7. 39 'inspice, si possum donata reponere laetus' means 'Fais attention à tout cela, dans l'hypothèse que je suis capable de rendre—les présents reçus,' i.e. 'Fais attention, car.' The conditional is 'la raison d'être' of the invitation to attention. The *subj.* is used when potentiality or subjectivity is to be pressed. *The iterative subjunctive error, Addendum to cum-causal*, the same. The notion of repetition is denied in a number of passages. In *Tac. Hist.* i. 10. 7 'Nimiae voluptates cum vacaret; quotiens expedierat, magnae virtutes' and elsewhere cum may be aptly rendered *du moment que*. *Critical Note on Tac. Dial.* 16, René Pichon. For *fama* l. iam. *Horace's judgment on Virgil*, the same. Supports L. Bayard's view that in *S.* i. 10. 44 'molle atque facetum' agrees with *epos* = hexameter. *Critical Notes on Livy* (xxi. 30. 7, xxii. 58. 7, xxiv. 25. 8, xxviii. 42. 6, 44. 4, xxix. 27. 2), the same. *Notes on Menander*, P. Mazon. On *Epileptones* 1-3, 138-40, 145-53, 156-8, 226-8; *Sam.* 15, 55, 68-71, 82-6, 97-105, 136, 159, 160, 176 sqq., 228 sq. *Notes on the Arbitration of Menander*, the same. I. On Menander's borrowings from Tragedy. Details of the ἀναγνώσις are from the *Alopo* of Eur. II. Notes on the text 44, 53, 57-8, 85 sqq., 106, 304, 419-23, 454-8. Reviews.

## No. 2. 1908.

Upon *Sophocles and Hippocrates*, Jean Psichari. The medical knowledge of Sophocles as shown in the *Philoctetes* (and in the *Ajax*) has not been properly appreciated. Chronology does not forbid the supposition that he was influenced in the *Philoctetes* (B.C. 409) by Hippocrates (born in 460 or more probably 470), whose works throw light on obscure or misunderstood expressions in the play. Such are σ τ ῶ ρ ε ι α ἷμα (783-4) 'blood dropping,' a bad sign contrasted with παρέρρωγεν αἰμορραγίης φλέψ (824-5) of the gush of blood which showed that the crisis was past. Sophocles's presentation of the symptoms and details of Phil.'s malady is examined and its technical correctness in general established. *New Greek Papyri from Elephantine*, A. Bouché-Leclercq. These show us that (1) Ptolemy Soter counted his reign from Alexander's death; (2) his reign lasted officially to the 41st year; (3) his association of his son in the kingship two years before his death was no formal abdication; (4) it was he, not a successor, who established the worship of Alexander; (5) a special priesthood (eponymous) was founded in his reign not later than 289-8. *Palmomancy*, C. S. Ruelle. Observations on the treatise of the so-called 'Melampus on twichings (παλμοί), three versions of which (in *Par.* 2118, in *Par.* 2157 in a third work attributed to Hermes Trismegistos) have been recognised by Diels. Specimens are given. Aristides Quintil. π. μουσικῆς p. 117 l. 17 (Meib.), the same. For τεταρτημορίους l. μορίους. Two lexicons by Theophylact of Bulgaria, D. Serruys. Account of MS. No. 676 Greek Supplementary Catalogue of the Bibliothèque Nationale. Firmicus Maternus IV. pref. 5, the same. Read 'quae Aesculapio Mercurius (et) Hermanubius tradiderunt.' *Inscription of Amorgos. Law of Aegiale*, R. Dareste. Greek text and translation. Κοσπαιίδες, D. Serruys.

These *Cyranides* are to be understood as a Hermetic treatise, meaning 'the revelations of the two κοίρανοι.' Reviews.

No. 3. 1908.

*Villoison's Greek Palaeography*, Charles Joret. It was never written. *Observations on Plautus*, Louis Havet. *Men.* (82, 85, 89, 92, 94, 105; 98), 152, (154-8, 179-81, 184-8, 202; 219), 300, 379-80, 399, 418, 431, 446, (581), 667, (680), 681, 740, 778, 796, (800), 828 and *Capt.* 594 (*loculus* is to be read in both places), *Men.* 1013 and *Rud.* 656, *Men.* 1069, (1076), 1091, 1112, 1144, (1151), 1160-1. *Kélmus év σιδήρην*, Henri Grégoire. The passage of Zenobius in *Paroemiographi Graeci* (iv. 80) giving a curious legend about the origin of iron (*Revue* 29. 293-5) is to be restored *Kélmus γάρ . . . υπό τῶν ἀδελφῶν <πε> φονευμένους* (MSS. εὐμῶς) <ἐτάφη> *év 'Iōh áφ' oṓ ó στερειώτατος ἐγένετο σίδηρος*. Remarks on the diction of *Vitruvius*, Victor Mortet. A general estimate with observations on details. *The probable date of Q. Curtius*, René Pichon. He may be placed in the age of Constantine. On an *Inscription of Ashmounêin* (Hermoupolis Magna) J. Lesquier. Text (with notes) of a Greek inscr. of military interest. *Vettius Valens vii. pref.* (p. 263, 20 Kroll), F. Cumont. L. τῶν τε (ε') λοιπῶν ἀστέρων 'the 5 planets after the Sun and Moon.' Reviews.

*Rivista di Filologia e d'Istruzione Classica.* Vol. 36. No. 4. 1908.

'*Numerus*' and *Fronto*, Achille Beltrami. Examination, on Zielinski's principles, of Fronto's rhythmical peculiarities. *Greek and Latin Etymologies* (continued), Oreste Nazari. *cúra* (*cūrāre*). From Italic *koi-sā*, noun-stem from I.E. *ghí*, strong form *ghoi*, Skt. *khyāti* 'see, observe.' List of examples of Latin tenues for I.E. tenues aspiratae. *immānis* 'unthinkably great' is from *in-mā-i-s* from I.E. *men* (*mens* etc., *μυνησκω* etc.), *indūtiae* is from *in-dūtus*, a participial form from I.E. *dyā*: *dū* (*dayā*: *dōy*) 'lengthen' (Gk. *δῆν*, *δῆρόν*, Skt. *dūrās*, L. *dūdum*, *dūrus*), and means the days during which warlike operations were prolonged or arrested. *liberi* goes back to I.E. *leubh-er-o* (*leubh*, 'desire'), cf. Sk. *nanda-s* 'joy, son,' but *liber* = *λεῖψος* to I.E. *leudh-er-o*. *mel*, *μίλι*, cf. Skt. *alīs* 'bee' for *mlts*, *βλίττω* (for *mlt-tjō*). *pontifex* from Ital. *ponti-* for *pompit-* 'procession,' Gk. *πομπή* (*pompā*, which replaced *pompitis* in Latin). *veru* Umbr. *beru-* is from I.E. *gyer-u*, Gk. *ὀβελός* (cf. *rumpo*, *λύπη*, etc.). *Two Jokes in Aristophanes*, Giorgio Pasquali. *Ach.* 156. Plays upon Στάλκης 'gallant trencher-man' and 'Ὀδόμαρτοι' 'tooth-valliants.' *id.* 604, *παρὰ Χάρητι*. *Χάρης* is *ὁ καταχαριζόμενος* (sc. *δικάζων*). On *Τύραννος*, *usurper, king and tyrant*, Placido Cesareo. The evil sense of the word comes from the tyranny of Hippias, the Pisistratid. On *Hor.* Ep. II. 1. 141, Augusto Balsamo. 'spe finis' means 'spe laborum finis.' *Critical Notes*, Flaminio Nencini. *Plaut. Truc.* 680 should be read 'Sed dic mihi | haben'—? *Truc.* 'pera si tumet, fortasse dicere.' *Lucr.* IV. 594 'avidum—auricularum' means 'greedy of things to hear,' as *narium*, *Hor.* c. II. 15. 6 'things to smell.' *Prop.* IV. 4. 55 'sic, hospes, patiare' etc. should be understood 'So, if you permit it, stranger, there is a queen in your palace!' Reviews: Simonetti's *Le Sintassi Greca-latina-italiana*, C. Marchesi. K. Witte's *Singular and Plural*, C. O. Zuretti. Masera's *Cenni di storia letteraria latina*, Zingerle's and Scheindler's *Selections from Livy*, Zingerle's and Albrecht's *do.*, Sedlmayer's *do.*, from *Ovid*, Klouček's *Aeneid* and *Selections from the Bucolics and Georgics*, Biese's *Selections from Roman elegists*, Fries's *Bellum Gallicum* (school ed.), and Penta's and Cortassa's *Dizionario sintattico del verbo e aggettivo latino*, F. Calonghi. Scheller's *Celsus* (2nd ed. by Frieboes) and Endt's *Studien zum Commentator Cruquianus*, V. Ussani. Curcio's *Poeti Latini Minori*, vol. 2, fasc. 2, E. De Marchi. Spaventa's *Da Socrate a Hegel*, Hendrickson's *On stylistic characters* (extract), Heidehl's *Qualitative Change in Pre-Socratic Philosophy*, E. Bodrero. Laurando's *De M. Tulli Ciceronis studiis rhetoricis*, Ellis's *Appendix Vergiliana* and Salvagni's

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# SUMMARIES OF PERIODICALS

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*Figure grammaticali*, G. Curcio. Mommsen's *Historische Schriften*, Studniczka's *Tropaeum Traiani*, Schodorf's Beiträge Zur genaueren Kenntniss der attischen Gerichtssprache aus den sehr Redern, Colin's *Rome et la Grèce* de 200 à 146 av. J.C. and Schulten's *Numantia*, V. Costanzi. *Summaries of Periodicals*, Domenico Bassi.

## Wochenschrift für Klassische Philologie. 1909.

1. Feb. *The Oxyrhynchos papyri*, Part VI. ed. by B. P. Grenfell and A. S. Hunt (Crönert). Guil. Altwegg, *De Antiphonte qui dicitur sophista quaestionum particula I*. De libro περὶ ὁμοίας scripto (W. Nestle). 'A welcome contribution.' R. Wagner, *Grundzüge der griechischen Grammatik* (E. Fränkel), favourable. *Virgil* translated by J. Jackson (H. D.), 'Good English prose.' J. Samuelsson, *Der pleonastische Gebrauch von ille im Lateinischen* (C. Stegmann), favourable. E. Calvi, *Bibliografia di Roma nel medio evo and Supplemento I* (Köhler), very favourable. *Sertum Nabericum* collectum a philologis Batavis (C. Wessely).

8. Feb. C. O. Müller, *Lebensbild in Briefen an seine Eltern mit dem Tagebuch seiner italienisch-griechischen Reise*, herausg. von Otto und Else Kern (A. Trendelenburg), favourable. H. Kiepert, *Formae orbis antiqui*. X. *Coloniae Phoenicum et Graecorum*. Graecia. VII. *Asia Minor*. Bearb. von R. Kiepert (F. H.). A. Fick, *Hattiden und Danubier in Griechenland* (C. Wessely), favourable. J. E. Harry, *A question of divination* (K. Busche). On Eur. Med. 240. *Euripide*, Les drames, traduction en vers par Ph. Martinon. Vol. II. *Les deux Iphigénies, Medée* (K. Busche). 'Very free.' M. C. Lane, *Index to the fragments of the Greek Elegiac and Iambic Poets* (J. Sitzler), favourable. J. Ax, *De anacolutis Plautinis Terentianisque* (C. Stegmann), unfavourable. H. Leimeister, *Die griechischen Deklinationsformen bei den Dichtern Persius, Martialis und Juvenalis* (C. Stegmann), favourable. A. Mayr, *Römische Skulpturen von Nassenfels* (P. Goessler), favourable. *Der römische Limes in Österreich*. Heft. IX. (M. Ihm).

15 Feb. Guil. Kroog, *De foederis Thessalorum praetoribus* (W. Larfeld). 'Purely chronological.' Gualt. Reusch, *De manumissionum titulus apud Thessalos* (W. Larfeld), favourable. W. Deonna, *Les statues de terre cuite dans l'antiquité* (O. Rossbach). 'A very useful work.' *Chicago literary papyri* by E. J. Goodspeed (W. Crönert), favourable. P. Geigenmüller, *Quaestiones Dionysianae de vocabulis artis criticae* (G. Lehnert), favourable on the whole. J. Psichari, *Essai sur le Grec de la Septante* (E. Fränkel), favourable. K. Stuhl, *Das altrömische Arvallied ein urdeutsches Bittgebet* (E. Zupitza). 'Not to be taken seriously.' M. Kegel, *Bruno Bauer und seine Theorien über die Entstehung des Christentums* (W. Soltau). 'Full of merit.' Tacitus, ekl. von Nipperdey. II. *Ab excessu Divi Augusti XI-XVI*. 6 Aufl. von G. Andresen (Ed. Wolff). Ch. Dubois, *Etude sur l'administration et l'exploitation des carrières marbre, porphyre, granit etc. dans le monde Romain* (C. Wessely), favourable. M. Besnier, *Les catacombes de Rome* (Köhler). 'A good account up to to-day.' E. A. Loew, *Die ältesten Kalendarien aus Monte Cassino* (F. K. Guizel), favourable. K. Neff, *Die Gedichte des Paulus Diaconus* (M. Manitius), very favourable.

22 Feb. J. B. O'Connor, *Chapters in the history of actors and acting in ancient Greece* (A. Müller), favourable. M. Láng, *Die Bestimmung des Onos oder Epinetron* (A. Trendelenburg), very favourable. K. Sudhoff, *Ärztliches aus griechischen Papyrusurkunden* (C. Wessely), very favourable. H. Prinz, *Funde aus Naukratis* (Köhler), very favourable. A. Fischer, *Die Stellung der Demonstrativpronomina bei lateinischen Prosaikern* (C. Stegmann), favourable. H. Schendel, *Quibus auctoribus Romanis L. Annaeus Seneca in rebus patriis usus sit* (W. Gemoll), unfavourable. M. A. Nagl, *Galla Placidia* (M. Manitius). J. Becker, *Textgeschichte Lindprands von Cremona* (M. Manitius). 'Full of matter.' W. Kroll, *Die Altertumswissenschaft im letzten Vierteljahrhundert* (J. Ziehen), favourable.

1 Mar. J. E. Sandys, *A history of classical scholarship*, Vol. II and III. (J. Ziehen), very favourable. Sophocles, *Electra*, traduction par Ph. Martinon (H. Steinberg). R.

- Berndt, *Der innere Zusammenhang der in den platonischen Dialogen Hippias minor, Laches, Charmides und Lysis aufgewiesenen Probleme* (R. Adam), favourable. E. Bignone, *Sulla discussa autenticità della raccolta delle Kúpias dógas di Epicuro* (W. Nestle). 'Against Usener. Deserves consideration.' K. Lehmann, *Hannibals letzter Kriegsentwurf* (Fr. Reuss), favourable. *Kaiser Julians philosophische Werke*, übersetzt von R. Asmus (Schemmel). *Libanii Opera*, rec. R. Foerster, Vol. IV. (R. Asmus), very favourable. J. S. Tunison, *Dramatic traditions of the dark ages* (J. Ziehen). 'Gives very little result.'
- 8 Mar. *Herodotos*, erkl. von H. Stein. 4. Band. Buch VII. 6. Aufl. (W. Gemoll). *Herodotus*, books VII. and VIII. by C. F. Smith and A. G. Laird (W. Gemoll), favourable. *Herodoti historiae*, rec. C. Hude (W. Gemoll), favourable. C. E. Millard, *On the interpretation of Empedocles* (W. Nestle), favourable. H. Weber, *Aristophanische Studien* (W. Süß), favourable. F. Fischer, *Senatus Romanus qui fuerit Augusti temporibus* (A. Stein), favourable. A. Mau, *Pompeji*. 2. Aufl. (E. Willisch), very favourable. A. P. Ball, *Selected Essays of Seneca and the Satire of the deification of Claudius* (W. Gemoll), favourable. *The Stipae of Statius*, transl. by D. A. Slater (J. Ziehen), favourable. B. Maurenbrecher and R. Wagner, *Grundzüge der klassischen Philologie*. Bd. I. *Grundlehren der klassischen Philologie* von B. Maurenbrecher (J. Ziehen), favourable.
- 15 Mar. *Die Vorsokratiker in Auswahl*, übers. und herausg. von W. Nestle (Leuchtenberger), very favourable. W. Nestle, *Bemerkungen zu den Vorsokratikern und Sophisten* (Leuchtenberger), favourable. E. Loew, *Heraklit im Kampfe gegen den Logos* (W. Nestle), unfavourable. Xenophon, *Hellenica*, selections ed. by C. L. Brownson (W. Gemoll). 'A practically useful edition.' G. Gerlach, *Griechische Ehreninschriften* (W. Larfeld), favourable. *Caesar's Commentaries on the Gallic War* translated by T. Rice Holmes (H. Meusel), favourable. G. Némethy, *De epodo Horatii catalepti Vergilii inserto* (A. Körte). 'A groundless hypothesis' F. Buck, *Seneca de beneficiis und de clementia in der Überlieferung* (W. Gemoll), very favourable. *Album palaeographiam Tabulae LIV. selectae ex cunctis iam editis tomis codicum Graecorum et Latinorum duce Sc. de Vries* (C. Wessely). *Byzantinische Zeitschrift*. Generalregister zu Band I-XII. von P. Marc (J. Dräseke).
- 22 Mar. E. H. Hall, *The decorative art of Crete in the bronze age* (E. Willisch), favourable. J. Eserép, *Homeros Ithakéja* (J. Csengeri). 'Against Dörpfeld, but unconvincing.' P. Boesch, *Θεωπός, Untersuchung zur Epangelie griechischer Feste* (W. Larfeld), favourable. G. Hauptmann, *Griechischen Frühling* (C. Benjamin), favourable. *Suetonii opera*. Vol. I. *de vita Caesarum libri VIII.* rec. M. Ihm. Ed. minor (Th. Opitz). J. Cornu, *Zwei Beiträge zur lateinischen Metrik* (D.), favourable. O. Keller, *Zur Geschichte der Katze* (C. Wessely), favourable. L. Pic, *Die Urnengräber Böhmens* (C. Koenen), favourable.
- 29 Mar. R. Hirzel, *Themis, Dike und Verwandtes* (Fr. Cauer), favourable. W. Amelung, *Die Sculpturen des Vaticanischen Museum* (H. L. Ulrichs). 'This monumental work.' A. S. Georgiades, *Les ports de la Grèce dans l'antiquité qui subsistent encore aujourd'hui* (W. Dörpfeld). 'Will be joyfully welcomed.' K. Krumbacher, *Ein neuer Thesaurus der griechischen Sprache* (E. Fränkel), very favourable. O. Hempel, *De Varronis rerum rusticarum auctoribus quaestiones selectae* (W. Gemoll), favourable. W. Kopp, *Geschichte der römischen Literatur*. 8. Aufl. von W. Niemeyer (J. Ziehen), favourable.
- 5 Apr. K. Dieterich, *Die präpositionalen Präfixe in der griechischen Sprachentwicklung*. I. árw (E. Fränkel), favourable. *Isokrates, Ausgewählte Reden*, erkl. von R. Raucherstein. 6. Aufl. von K. Münscher (E. Althaus), very favourable. K. E. Georges (*Klein lateinisch-deutsches Handwörterbuch*). 9. Aufl. von H. Georges (Th. Stangl). A. Holder, *Altlateinischen Sprachschatz*. Lief. 11-18 (H. Meusel). 'Answers a great need.' J. M. Heer, *Die versio latina des Barnabasbriefes* (C. W.), favourable.
- 12 Apr. *Philologie et Linguistique. Milanges offerts à Louis Havet par ses anciens élèves et ses amis* (C. Wessely). W. Knodel, *Die Urbanitätsausdrücke bei Polybios* (B.

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Fränkel), favourable. P. Slossarczyk, *De periodorum structura apud dactylicos Romanos veteres* (H. Sternberg), favourable. R. Mulder, *De conscientiae notione quae et qualis fuerit Romanis* (J. Ziehen), unfavourable. L. Traube, *Vorlesungen und Abhandlungen*, herausg. von Fr. Boll. I. *Zur Paläographie und Handschriftenkunde*, herausg. von P. Lehmann. Mit biographischer Einleitung von Fr. Boll (C. Weyman), favourable. *The Hisperica Famina*, ed. by F. J. H. Jenkinson (M. Manitius), favourable. E. Spranger, *W. v. Humboldt und die Humanitätsidee* (J. Ziehen), favourable.

19 Apr. *Sophokles' Antigone*, übersetzt von O. Altendorf (R. Wagner). P. Bolchert, *Aristoteles' Erdkunde von Asien und Libyen* (P. Goessler), favourable. B. Kranz, *De particularum pro et prae in prisca latinitate vi atque usu* (F. Pradel). 'A thorough treatment.' F. Niggetiet, *De Cornelio Labone* (J. Tolkiehn). 'A careful and useful dissertation.' H. E. Butler, *Post-Augustan poetry from Seneca to Juvenal* (J. Ziehen), very favourable. M. Jatta, *Le rappresentanze figurate delle provincie romane* (J. Ziehen), favourable. J. Dräseke, *Analecta Byzantina* (J. Dräseke).

26 Apr. *Menandri quatuor fabularum fragmenta*, iter. ed. J. van Leeuwen, J.F. (K. F. W. Schmidt). 'To be warmly welcomed.' K. H. E. de Jong, *Das antike Mysterienwesen in religionsgeschichtlicher, ethnologischer und psychologischer Beleuchtung* (C. Wessely), favourable. R. Pöhlmann, *Zur Geschichte der Gracchen* (Fr. Cauer), favourable. F. A. Schöb, *Velleius Paterculus und seine literarhistorischen Abschnitte* (Th. Stangl), favourable.

3 May. M. L. D'ooze, *The Acropolis of Athens* (E. Wilisch), very favourable. W. van Esveld, *De balneis lavationibusque Graecorum* (H. Blümner). 'Very careful and thorough.' Q. Curti Rufi *historiarum Alexandri Magni libri*, iter. rec. Ed. Hedicke (W. Gemoll), favourable.

10 May. L. Straub, *Liederdichtung und Spruchweisheit der alten Hellenen in Übertragungen* (R. Wagner). H. Goekoop, *Ithaque, la Grande* (P. Goessler), unfavourable. *Oppiani Cynegetica*. Edition critique par P. Boudreaux (O. Güthling), very favourable. W. N. Stearns, *Fragments from Graeco-Jewish writers* (W. Schubart), unfavourable. D. T. Schoonover, *A study of Cn. Domitius Corbulo as found in the Annals of Tacitus* (G. Andresen), unfavourable. F. Werner, *Die Latinität der Getica des Jordanis* (Th. Stangl), favourable on the whole.

17 May. *Festschrift zur Einweihung des neuen Gymnasialgebäudes beim Kgl. Pädagogium in Putbus* (G. Andresen). P. Varese, *Cronologia Romana*. Vol. I. *II Calendario Flaviano*. Parte prima, libri I.-II. (Soltau) unfavourable. C. Atzert, *De Cicerone interprete Graecorum* (J. Tolkiehn), unfavourable on the whole. *Ciceronis oratio pro M. Caelio*, rec. J. van Wageningen (Th. Stangl), favourable. Sk. Zervos, *Détermination des noms des auteurs de deux anciens textes médicaux* (R. Fuchs). S. Menardos, *The Value of Byzantine and Modern Greek in Hellenic studies* (G. Wartenberg), favourable.

24 May. H. Francotte, *La polis grecque. Recherches sur la formation et l'organisation des cités, des ligues et des confédérations dans la Grèce ancienne* (Fr. Cauer), favourable. A. Pfeiffauf, *Der Artikel vor Personen- und Götternamen bei Thukydides und Herodot* (Helbing). 'A rich and careful collection of examples.' M. Pohlenz, *Vom Zorne Gottes. Eine Studie über den Einfluss der griechischen Philosophie auf das alte Christentum* (Blaufuss), favourable. C. Heiter, *De patriciis gentibus quae imperii Romani saeculis I. II. III. fuerint* (Soltau), very favourable. A. Dienel, *Der Rednerdialog des Tacitus*. Text, Einleitung und Kommentar (Ed. Wolff), favourable.

31 May. A. Mayr, *Die Insel Malta im Altertum* (F. v. Duhn), very favourable. A. S. Arvanitopoulos, *Θεσσαλικά μνημεία* (G. Wartenberg). L. Lindhamer, *Zur Wortstellung im Griechischen* (Helbing), favourable. R. Burghardt, *De causa orationis aduersus Spudiam Demosthenicam* (P. Uhle), very favourable. K. Prieth, *Einige Bemerkungen zu den parallelen Biographien Plutarchs* (P. Uhle), favourable. E. Baaz, *De Herodiani fontibus et auctoritate* (Fr. Reuss), rather unfavourable. *Album Terentianum picturas continens ex*



imagine phototypa Lugdunensi Terentii codicum Ambrosiani et Parisini sumptas, prael. et picturas interp. J. van Wageningen (G. Thiele). J. van Wageningen, *Scaenica Romana* (G. Theile), unfavourable. L. Sontheimer, *Vitruvius und seine Zeit* (H. Nohl), favourable. M. H. Morgan, *The preface of Vitruvius* (H. Nohl), favourable. Chr. Fassbender, *De Julii Valeri sermone quaestiones selectae* (F. Gustafsson), favourable. H. Stengel, *De Julii Valerii usu pronominum* (F. Gustafsson), favourable. B. L. Ullman, *Additions and corrections to CIL* (H. Dessau).

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### SPECIAL NOTICE.

THE Editor of the *Classical Quarterly* begs to draw the attention of intending contributors to the notice hereunder, which he has been requested by Professor R. S. CONWAY, Hon. Secretary of the "Classical Journals Conference," to insert in the present issue:

"At the end of 1909 the *Classical Quarterly* and *Classical Review* will cease to be published by Messrs. DAVID NUTT, LIMITED. Arrangements are in progress for their publication in connexion with the CLASSICAL ASSOCIATION and the PHILOLOGICAL SOCIETIES of OXFORD and CAMBRIDGE. Full particulars of the new arrangements will be issued to subscribers and the public at an early date.

Pending their completion the present editors will take charge of contributions intended for publication therein."

Contributions for the *Classical Quarterly* sent in accordance with the foregoing intimation should be addressed to

Professor J. P. POSTGATE, THE UNIVERSITY, LIVERPOOL,  
and should be marked outside *For the "Classical Quarterly."* *Not to be forwarded.*

Contributions intended for the *Classical Review* will be received by Dr. W. H. D. ROUSE, BATEMAN HOUSE, CAMBRIDGE.

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### SAPPHO'S ODE TO THE NEREIDS: CORRECTIONS.

AN examination of the Papyrus shows me that the facsimile is misleading in one or two places. In l. 9 there is no trace of  $\phi$ , and I therefore revert to Blass's  $\delta$  [ $\theta$ ]  $\epsilon$   $\lambda$   $\omicron$ . In l. 18 the traces point to  $\epsilon$   $\nu$   $\rho$   $\eta$   $\nu$ ; this necessitates  $\epsilon$   $\kappa$   $\lambda$   $\delta$   $\theta$   $\omega$   $\theta$  (infin.) in l. 15.

J. M. EDMONDS.

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